

## EDITOR

Rt. Rev. Msgr. Paul E. Campbell,  
A.M., Litt.D., LL.D.

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# THE CATHOLIC EDUCATOR

## THE EDITOR SPEAKS

SUBSIDIZED STUDENTS.....	126
OUR RELIGIOUS.....	126

GOVERNMENT AND EDUCATION IN KERALA, INDIA'S RED STATE.....	131
By Abraham Tharakan, Thekanattu, Parayil, Thycattussary, Sertally, Kerala, India	

EVERY TEACHER A COUNSELOR.....	134
By Sister M. Beatrice, O.P., Principal, St. Lawrence O'Toole School, Pittsburgh 24, Pa.	

HIGH SCHOOL "CATS" THINK GREGORIAN CHANT "COOL".....	137
By Rev. B. J. Cunningham, Obl.S.B., News Bureau, St. Martin's College, Olympia, Washington	

WHY PHYSICAL EDUCATION?.....	140
By Sister Sylvester, O.S.B., St. Mary Priory, Nauvoo, Illinois	

SIMPLE HINTS FOR USING THE NEW TESTAMENT.....	142
By Rev. Joseph A. McCoy, S.M., Marianist House of Studies, 3730 12th St. N. E., Washington 17, D. C.	

DEBATING AS A MEANS OF TRAINING CATHOLIC LEADERS.....	145
By Sister M. Heurita, S.S.N.D., 120 Allen St., Chippewa Falls, Wis.	

MARY, THEN AND NOW.....	150
By Sister M. Marguerite, R.S.M., Mount St. Agnes College, Mount Washington 9, Md.	

## TEACHER TO TEACHER—In Brief

SCHOOL DAY THE P.A. WAY.....	154
By Pierre Marais, M.A. (Pseud.)	

LAY ADVISORY COMMITTEES.....	150
By Brother Leo V. Ryan, C.S.V., Ph.D., Asst. Professor of Business Administration, and Director, Evening Div., Marquette University, Milwaukee 3, Wis.	

## CHOOSING A CATHOLIC COLLEGE Series

BRIAR CLIFF COLLEGE, Sioux City, Iowa.....	152
ROCKHURST COLLEGE, Kansas City, Missouri.....	156

BOOK REVIEWS.....	162
-------------------	-----

## AUDIO-VISUAL EDUCATION

MAKE YOUR OWN SLIDE SETS.....	170
By Brother E. Ignatius, F.S.C., Asst. Director of Novices, Ammendale Normal Institute, Beltsville P.O., Md.	

CAVE PRESENTS . . . MIRACLE IN THE CLASSROOM....	181
By John E. Braslin, Director of Curriculum Materials, Teaching Film Custodians, Inc.	

CLIPS AND COMMENTS.....	114
PERSONALITIES IN FOCUS.....	116
AUDIO-VISUAL NEWS.....	119
NEWS OF SCHOOL SUPPLIES AND EQUIPMENT.....	129

## ON OUR FRONT COVER:

A scene from the photoplay: "The Miracle of Our Lady of Fatima" about which CAVE gives us further details, in the issue, concerning the cooperation which produced an excerpted version for classroom use. The photo courtesy of Warner Bros. Pictures Inc., producer of the full-length version.

# CLIPS AND COMMENTS

## RED "DEMOCRACY"

The Communists of India, having gained control of the state assembly in the state of Kerala by the democratic process of the popular vote, are setting about to destroy the very system by which they came to power. As in any despotic government, the primary means of perpetuating their form of government is to abolish truth and control educational processes.

When the Reds took control in February of this year, they appointed Joseph Mundassary as the minister of education. Mr. Mundassary, an apostate Catholic and one whose bitterness towards the Church is infamous was educated in Catholic schools and then dismissed from the faculty of St. Thomas College for engaging in communist activities. Upon being appointed, he promptly authored a bill to place the control of all private schools in the state under the control of his ministry. Since over 50% of all schools in the state are Catholic, this poses a tremendous problem for freedom of religion and Catholic education. Abraham Tharakan, a resident of Kerala, explains this problem in these pages this month and we earnestly recommend his presentation to all educators.

## RELIGIOUS EDUCATION IN IOWA

The state of Iowa has come to the fore recently in matters regarding religious instruction as a result of two actions by the state university and the state department of public instruction.

Many years ago, Mr. Walter Jessup, now president of the State University of Iowa, formed the conviction that "the whole tone of university education is dominantly religious" and he set about to incorporate this idea into life at the university. With the aid of eight other faculty members, Mr. Jessup promoted his idea and finally in 1927, with a grant from John D. Rockefeller, Jr., they founded the School of Religion at the university.

The school has flourished and, while not intended to prepare men for the ministry, it has had many students who have majored in "religion" and gone on to mission work and church work in their particular faiths.

The actual aim of the school is to relate religion in general and the Hebrew-Christian tradition in particular to the total knowledge of the student. Such courses as "Religion in Human Culture," "The Catholic Faith," "Religious Groups in America," and others are currently being taught by three clergymen who are subsidized by their particular faiths to bring this culture to the students.

Rev. Robert Welsh is the Catholic

faculty member while Rev. George Forell and Rabbi Frederick Bangebuh represent secular education and one whose success spectfully.

Truly this is a unique concept in secular education and one whose success attests to the importance of religious faith and tradition in rounding out the education and personality of the college student.

Secondly—Although many states are entreating colleges to furnish them more teachers and in desperation have lowered standards and revised qualifications to obtain more instructors, the Iowa Department of Public Education has issued an education circular under which all teachers, parochial or public, at all levels, must have a bachelor's degree by 1960.

The immediate effect is to reduce the number of Sisters available to teach in Iowa's parochial schools since many of the teaching sisters do not hold these degrees. The far-reaching effect, however, is that this decree, in effect, precludes further expansion of parochial schools and may set back construction until the supply of teachers is back to normal.

## THIS COLLEGE-FOR-ALL IDEA

In recent years, there has been a growing acceptance of the idea that a college education must be made available for all. More and more high school seniors are registering for college, with the past year seeing over fifty percent of the high school graduating classes indicating that they intended to go to college. With this trend and an ever-increasing wave of students each year descending upon the colleges, the President of the United States established the Committee on Education Beyond the High School to look into the matter. Mr. Josephs, chairman of the committee, in accepting this concept, maintains, in an oft-quoted remark, that "This country will never tolerate the nurturing of an intellectual elite."

The fact that this notion has achieved popularity does not testify to its validity. Indeed, upon close examination it becomes evident that college-for-all is almost an impossible concept. Msgr. J. T. Ellis has pointed out that the purpose of a Catholic college is not synonymous with that of the Church, indicating that the purpose of the college is training scholars and leaders. Dr. Urban Fleegle, in the latest issue of *The Homiletic and Pastoral Review*, asks the searching question:

"Is not one of the main purposes of the Catholic college or university to promote intellectual growth for the purpose of developing an intelligent Catholic leadership?"

Lt. Gen. A. D. Bruce, chancellor of the University of Houston, in a recent address said that

"Everyone does not need a degree to take his place in life. Obtaining a college degree has become a fetish in this country."

Msgr. J. K. Cartwright of Washington, D. C., supplements Gen. Bruce in saying that since colleges have become accessible to all persons, they have become

"centers of apprentice training for numerous disciplines (resulting in) a coarsening and cheapening of the very concept of education."

Dr. Grayson Kirk of Columbia very aptly sums up this position when, in speaking of Alexander Hamilton's self-study, he declared:

"The danger today is that we have fallen into a delusion that this is not necessary and that all education ought to be sugar-coated and painless. Hamilton stands as a perpetual warning against that segment of modern education which is more claptrap than common sense."

## SOME NEW SUBJECTS

The Sisters of St. Ursula and lay teachers in the Cincinnati area feel that geography, in a religious school, should not be limited to the material world and that it can certainly be taught to children in kindergarten.

At a recent conference, the teachers decided that geography can be learned without a textbook by children in the primary grades so that when they arrive at the fourth grade, their interest is aroused and they will not require extensive time to master the basic terms of the subject. Once accomplished, the chief task of the geography teacher in and beyond the fourth grade is to give the pupils:

"a realization of man's dependence upon and responsibility to three worlds: the physical-material world, the world of humanity and the supernatural world."

In another area, Rev. Robert J. Henle, S.J., dean of the graduate school at St. Louis University would like to see Communism taught in the high schools.

"Communism is not a bogey-man. It demands an intelligent approach, not widespread hysteria and fear."

Arguing that teachers must first be instructed in the subject, Father Henle advocates that a basic, integrated view of Communism be outlined and presented to the teachers. Since Communism is a complete program and theory of action, it will not be enough to teach only one aspect of it. Rather the teachers must

"understand and be able to teach it all. Only then will the children of our nation be able to understand and so combat the nature and techniques of this threatening force."

## MORAL AND SPIRITUAL VALUES IN PUBLIC SCHOOLS

A great deal of consideration has been given in recent years to implementing moral and spiritual values in the curriculum of the public schools. Catholic educators in all sections of the country have been involved in this particular issue—the most notable case that of New York last winter. The American Council of Education considered the topic important enough to conduct a three-day meeting on it (*THE CATHOLIC EDUCATOR*, May 1957) and certain cities in Florida have announced plans to ascertain to what extent these values may be introduced into the curriculum.

Dr. C. Loew, associate professor of philosophy and religion at Western Michigan University, in preparing a report of four Michigan conferences held on this topic reported:

"A strong case can be made for the view that the materials and point of view of many courses taught in public schools probably are in need of reconsideration because the role of religion has been slighted."

There is no "question of indoctrination" in pointing out the role of religion in the world, said the report. "It is a question of intellectual and historical adequacy."

Educators under the sponsorship of the Commission on Christian Higher Education of the Association of American Colleges, including representatives of the College and University Department, NCEA, maintained that if the nation's spiritual heritage in education is to be perpetuated, Christian higher education must be "emphatically re-emphasized."

While the issue was being discussed, the San Diego, California, city schools had been quietly teaching in their primary and secondary schools moral and spiritual values since 1952 and recently have approved the final step of introducing Bible reading and devotional exercises for these levels. Reporting in the August issue of *The Nation's Schools*, G. V. Hall, assistant superintendent, and T. E. Walt, supervisor of instruction in San Diego, wrote that the statements and procedures for teaching these values (with the recent additions) have been evolved over a period of years through conferences with clergymen of the three principal faiths, school board members and private citizens so that, when the program was put into effect, it was received to the satisfaction of all concerned.

The fact that this program has been introduced with the absence of impassioned debates and with general approval commends it to the attention of all Catholic educators who may be called upon to approve or disapprove a similar program in their community.

## SCRAP THE OLD SCHOOL YEAR?

It would seem that the present system of the nine-month year, four-year requirement for high school and college is not long for this world. More and more educators are advancing the idea that school buildings and teachers should not be "idle" for three months during the year. Dr. Earl J. McGrath, former commissioner of education, in proposing a full-time, three-year high school and college in *Parade*, said:

"With six years of higher education instead of eight, graduates would enter the working world sooner, easing or even eliminating some of our shortages. Valuable classroom space would be saved."

Rev. J. T. Curtin, archdiocesan high school superintendent in St. Louis, said he felt longer school terms definitely were coming. He expanded this by saying:

"I think that in the next 25 years, practical-minded businessmen will make their influence felt on our educational system. The nine-month agrarian year our schools follow now will be much longer. Today we still follow the agrarian schedule, even though we have outgrown the agrarian economy."

While Catholic education characteristically has moved slowly in this regard, private and secular institutions have conducted experiments and several colleges and universities have instituted definite programs. For instance:

The Fund for Advancement of Education has conducted an early-admission program in twelve colleges and universities taking some 1300 boys and girls out of high school early (42% after their second year) and enrolling them in college freshman classes. The results have been satisfactory with the young students holding their own, winning honors, and entering into extracurricular activities much the same as their older classmates.

The Johns Hopkins School of Medicine has announced a plan to reduce the number of years of medical training from nine to seven.

Beginning in August, 1958, the University of Massachusetts will operate on a full year-round schedule.

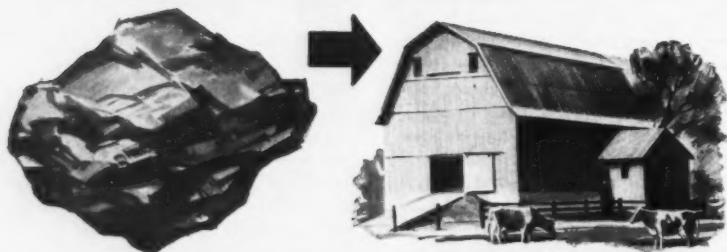
New England College now grants a baccalaureate degree in three years with its 13-week trimesters.

Bryant College, with its two 24-week semesters, permits students only a four-week summer vacation and offers a bachelor's degree in two years.

Tri-State College and Indiana Technical College utilize four 12-week terms a year and students may earn their degree in nine terms.

While these innovations are scattered and their effects are to a great extent undetermined, the concept of utilizing the full year is an important one and certainly one to be looked for in the future.

# FROM ROCK TO ROOF

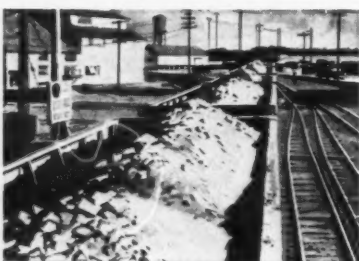


## America's Railroads Make the Connections!

Zinc is a valued friend of other metals. As a coating or galvanizing material, it protects iron and steel from rust. Zinc added to copper forms the sturdy alloy, brass. Alloys containing zinc are used in thousands of products from buckles to battleships. From crude ore through many stages of processing, zinc travels from place to place with the help of dependable, economical railroad transportation.



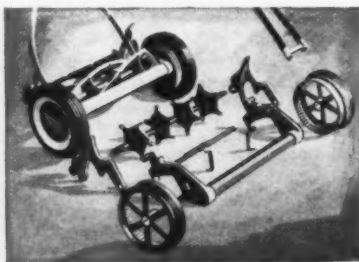
Drills called "Drifting Jumbos" tunnel through layers of zinc ore. Railroads carry this crude ore to smelters where the pure zinc is extracted. A large mill can process 10,000 tons of ore a day.



Zinc concentrates are then loaded into railroad hopper cars and routed to mills where they are converted into slabs or sheets. The slab zinc is graded and shipped to many kinds of processing plants.



Galvanizing or zinc-coating is one of the largest uses for zinc. More than two million tons of galvanized sheets are produced each year — a large part of this output going to the roofing industry.



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Bringing zinc into our daily living is an important job for America's railroads. It's another example of how the railroads serve the nation every day—swiftly, efficiently, and economically.

**Association of  
American Railroads**  
WASHINGTON 6, D. C.



Reprints of this advertisement about America's railroads and the country they serve will be mailed to you for use in your classroom work upon your request for advertisement No. 32.

## PERSONALITIES In Focus

► The new director of public relations at St. Francis College, Brooklyn is **Br. William, O.S.F.** formerly on the staff of St. Leonard's Academy.

► At Bellarmine College in Louisville, Ky., **Dr. Henry S. Wilson** has been promoted to the rank of full professor, the first in the history of the school. Also honored was **Fr. Richard L. Friedrich** who was named first director of the evening division.

► **Br. John T. Darby, S.M.**, has been re-appointed principal of Chaminade High School in Mineola, New York.

► In honor of her many contributions to air-age education, **Sr. Mary Aquinas** of Green Bay, Wisc., was recently presented with a citation from the Air Force Association.

► Five Jesuit Fathers have been assigned to Wheeling College in West Virginia. **Fr. Regis B. Winslow** will teach mathematics, **Fr. William K. McGroarty** will be the first dean of men, **Fr. Jerome F. O'Malley** is assigned to the classics and English departments, **Fr. Joseph A. Haller** will be in accounting and **Fr. James A. Walsh** will teach theology.

► **Sr. M. Josephina**, president of Xavier University, has announced that **Dr. Charles B. Bell** will conduct research in the field of "distribution-free statistics" made possible by a grant from the National Science Foundation.

► At St. John's University in Brooklyn, New York, **Fr. Joseph E. Hogan, C.M.**, has been appointed executive vice president, **Fr. John E. Hurley, C.M.**, is the new director of student personnel services, **Fr. Frederick J. Easterly, C.M.**, has been named new director of admissions and **Fr. Austin Derrig, C.M.**, has been appointed director of the evening session.

► **Br. Francis I. Offer, F.S.C.H.**, has been appointed principal of the new Essex Catholic High School in Newark, New Jersey.

► **Sr. M. Elaine, S.S.N.D.**, former principal of Sacred Heart grammar and high schools in New Orleans has been transferred to Our Lady of Mt. Carmel school in Houston, Texas.

(Continued on page 118)



# VISION master key to man's progress

HALF A BILLION YEARS WERE NEEDED TO DEVELOP THE HUMAN EYE



## OPTICAL ILLUSIONS

The eye sometimes makes mistakes as to size, shape, direction, and movement of objects.



The width of the rim actually equals the height of the cone.



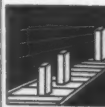
Sometimes the center actually lies some way toward the rim, sometimes the center line.



The two diagonals are actually the same length.



The three horizontal lines are the same length.



Perspective makes these lines look unequal—they are the same size.

## PRIMITIVE EYES could not see—they felt light



## EYES WITH LENSES



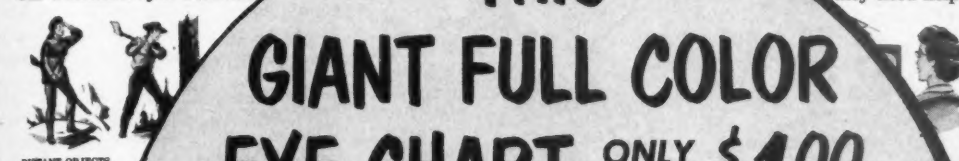
## THE HUMAN EYE best all-purpose seeing organ

## Our BRAINS "develop" our eye-pictures



## Our wonderful eyes were made

## they need help



**THIS  
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EYE CHART... ONLY \$1.00**

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Two sides! Mailed direct to you at cost!**

Here's the scientific modern version of The Better Vision Institute's famous school chart on human eyes! It's the ideal instructor-aid for all classes 8 to 15 years! Yours to use for years to come for cost—only \$1.

Graphic, full-color action sketches on The Evolution of The Human Eye... Nature's Method of Focusing... Function of the Brain in Seeing... Differences between Indoor and Outdoor Seeing. Also Snellen Test Letters, Color Discrimination Discs, Astigmatic "Wheels" to help instructor "screen" pupils for faulty vision. Intriguing sure-fire attention rouser for pupils is a whole column of Optical Illusions.

**FREE MANUAL!** with each \$1 chart, we send you FREE our 20-page profusely illustrated and comprehensive manual giving copious additional material for teachers' use with chart.

## VISION CR



## PRECISION LENS



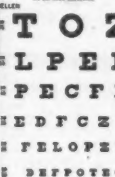
## What the EXAMINER sees and does



## VISION

## SCREENER

Your visual acuity is indicated (in %) and Snellen scale by the smallest type you can read at 20 feet distance.



## ASTIGMATISM

Do all the spokes of the wheel look equally thick? If not, you may have astigmatism.



## ORIGIN OF COLOR

White light (sunlight) may be broken up by a prism into

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630 Fifth Avenue, New York 20, N. Y.

Send my huge eye-science picture chart in full color. I enclose just \$1.00 to cover cost of lithography, handling, and mailing. Include special Teacher's Manual *without cost!* If not satisfied, I'll return chart in 10 days for full cash refund.

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TO KEEP CHILDREN  
HAPPILY OCCUPIED**



**HOME MADE TOYS.** Children love toys they make themselves. Furnish crayons and boxes or cartons. Boys like to make "cheese box choo choos". Round oat-

meal boxes, cut out and colored, make fine doll cradles. Larger boxes become kitchen stoves when children draw the "burners" on top and cut out "doors".

**PAPER DOLL PARTY.** Furnish paper, CRAYOLA Crayons and scissors. Let each child draw and cut out his paper doll. Designing different costumes for the basic figure provides hours of creative play. A good way to develop color sense, too.



**TEACH TABLE SETTINGS.** Pass out paper place mats (or plain sheets of paper). Outline the table setting with crayons, showing where you want the plates, knives, forks and spoons. Then children decorate the mat and set the table. Binney & Smith Inc., 380 Madison Avenue, New York 17, New York. 7.22

## PERSONALITIES In Focus

(Continued from page 116)

► **Br. Etienne Cooper, C.S.C.**, art instructor at Holy Cross, Indiana, has been assigned to the Notre Dame International School in Rome, Italy.

► At the Jesuit Seismological Assn. meeting recently, **Fr. Joseph Lynch, S.J.**, of Fordham University, New York City, was re-elected president and **Fr. Victor J. Blum, S.J.**, of St. Louis University re-elected as secretary-treasurer.

► The first principal of the new LaSalle High School in San Antonio, Texas, will be **Br. Julius, F.S.C.**

► **Mother Mary Peter Carthy, O.S.U.** has been appointed president of the College of New Rochelle in New York.

► Development executives at Seattle University have been appointed with **Fr. Gerald Evoy, S.J.** named vice-president in charge of development and **Gene A. Ford** was named director of development.

► The Chester W. Nimitz chair of social and political philosophy at the Naval War College, Newport, R. I., will be occupied by **Dr. John Mason**, professor of government at Georgetown University, Washington, D. C.

► Succeeding **Fr. Donald F. Shea, C.P.P.S.** as athletic director at St. Joseph's College, Rensselaer, Indiana, is **Fr. Richard P. Baird, C.P.P.S.**

► Former superior of Annunciation parochial school in Washington, D. C., **Mother Mary Aidan** of the Sisters of Holy Child Jesus has been named president of Rosemont College in Pennsylvania.

► Appointed to the chairmanship of the physics department at Fordham University recently was **Fr. Joseph Mulligan, S.J.**, **Fr. James M. Somerville, S.J.**, was named to the chairmanship of the philosophy department.

► **Sr. M. Aurelia, O.P.**, professor of history at Edgewood College, Madison, Wisconsin, has been appointed president of Rosary College, River Forest, Ill. Sr. Aurelia succeeds **Sr. M. Timothea, O.P.**, who will become a member of the administrative staff of Pope Pius XII Institute, Florence, Italy.

► **Bishop John J. Wright** of Worcester, Mass., has announced that **Regine Pernoud** will lecture this fall at Anna Maria and Assumption Colleges.

► The Very Rev. **Laurence J. McGinley, S.J.**, president of Fordham University, has announced the appointment of **Dr. James A. Hart** to the post of full professor and chairman of the department of management in the School of Business.

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## Audio-Visual News

### Piano Lessons from TV

Be on the lookout in your local area for an educational 13-week series entitled *Recreational Piano*. This series consists of 15-minute film programs devoted to teaching children and adults the rudiments of piano playing. It was produced by the educational television station KUHT of the University of Houston, Texas, in cooperation with the educational division of the National Association of Music Merchants.

The 16-mm black and white films feature George C. Stout, professor of music education, University of Houston. They are all based on the live piano courses Professor Stout has taught since September 1953.

Distributed as an NAMM merchant group activity, the series is made available free to educational and commercial television stations.

While it will be more fun to follow the telecast with a piano, it is not essential. The only tools required to participate in the televised course are a cardboard keyboard and a copy of Professor Stout's beginning piano method, "Teaching Millions, Book 1." These will be available to viewers from the stations carrying the series for a registration fee of approximately \$1.25.

Do not expect to come to class and have to face 40 young Rubinstains after the televised series is over. Yet, if you have encouraged your pupils to follow the series, you will find that they have discovered that learning can be fun, and not a few may be encouraged to study further.

A-V 11

### Coronet Films Issues 1957-1958 Catalog

You can plan your schedule of films for the next school year with the aid of Coronet's latest film catalog for 1957-1958.

This 100-page, four-color catalog describes 735 teaching films, most of which are available in full color as well as in black and white. Of the total, 65 are new films produced in the past 12-month period.

Grouping is in logical sequence from those for kindergarten and primary grades, through intermediate grades and high school to teacher-education.

Each title is given a brief description and length of each subject, subject areas and grade levels, and identification of the educational collaborator.

A 13-page utilization chart gives all titles alphabetically and serves as index to catalog annotations.

A-V 12

### Skimpy and a Good Breakfast

A full-color filmstrip for the primary grades has been prepared by the Cereal Institute, Inc., entitled, *Skimpy and a Good Breakfast*.

Thirty-seven frames make up this health and nutrition teaching aid that was first classroom tested on story-boards and then 2 x 2 slides before it emerged in its final filmstrip form.

Puppets tell the story in one-line cap-

tions using simple words from the child's own vocabulary.

For more information write the Educational Director, Cereal Institute, Inc., Chicago 3, Ill.

A-V 13

### New Set of Science Filmstrips

A new set of science filmstrips especially designed for elementary schools is being released by Young America Films

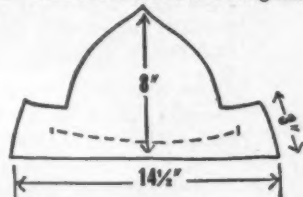


## How to make this FIREMAN'S HELMET

GOING ALONG WITH YOUNGSTER'S DELIGHT IN PROJECTS THAT PROVIDE OCCASION TO DRESS THE PART, HERE'S INTRIGUING NEW APPROACH TO A SAFETY PROJECT.

Every girl and boy can be Fire Chief in own home. They can keep under their hats the rules that help assure Safety. They can make tour of inspection from basement, up, listing the fire hazards they have learned about in class. The parents will appreciate this. Wearing a helmet lends "official" look.

It's easy to make this helmet. On flexible cardboard, kind laundry sends back in shirts, trace shape of helmet from above pattern. Base  $14\frac{1}{2}$ " height 8". Cut curved line 1" from base, to fit head . . . Color helmet red. Decorate with insignia of own fire department. Keep in one piece. Cut around the outside. Bend back corners. . . . . Might use insignia of your local fire department or make up a "brigade" with own helmet and insignia.



Healthful, restful, satisfying!



Home after a busy day, see how refreshed the lively, delicious flavor of Wrigley's Spearmint Gum seems to make you feel (and is not rich or filling)!





*...and Ekotape, too!*

Interest quickens, dull subjects brighten when the new Ekotape 270 A-V is used as a teaching tool. This versatile tape recorder was designed especially for audio-visual education. In music, mathematics, speech, languages — wherever it's used — it speeds response, opens new avenues of learning . . . makes teaching more efficient.

The 270 A-V is the perfect tape recorder — reproducer for classroom use. Specially designed luggage-type case with sturdy reinforced corners takes rough handling and comes up smiling. Operation is so simple even younger students learn to play and record in a few minutes. There are no delicate controls or complicated adjustments.

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## Audio-Visual News

(Continued from page 119)

under the title *Plants and Animals Series*. Produced in full color from original color photographs, the set illustrates and discusses the many ways in which man benefits from plants and animals through the products and services they provide. The set includes five filmstrips: *Plants and the Things We Use*, *Plants Help Us*, *Animals and the Things We Use*, *Animals Help Us*, and *Man Improves Plants and Animals*. Prints of these new filmstrips may be purchased from local Young America dealers or direct from Young America Films, Inc., 18 East 41st Street, New York 17.

A-V 14

### How A-V Aids Are Used Effectively

Four new publications devoted to the effective use of audio-visual materials are now available through Bell & Howell audio-visual dealers. The booklets are designed to help A-V directors and teachers employ audio-visual equipment more effectively.

The titles of the four pamphlets are *Teaching and Training with Filmstrips*; *Teaching and Training with Tape Recorders*; *Teaching and Training with Motion Pictures (Magnetic Sound)*; and *Teaching with Motion Pictures (Optical Sound)*.

Sample copies of the booklets can be obtained by writing to the Educational Sales Dept., Bell & Howell, 7100 McCormick Road, Chicago 45, Ill. Enclose 10 cents for each booklet requested, to cover handling costs.

A-V 15

### Using Good English Filmstrips for the Grades

Teachers of the upper primary and intermediate grades will welcome a series of filmstrips that are planned to aid them in teaching good English usage. The producer is the Society for Visual Education, Inc., 1345 Diversey Parkway, Chicago 14, Ill.

Varying in length from 39 to 50 frames each, these six filmstrips may be effectively used to teach good sentence structure, to instruct children in effective letter writing and in the writing of reports in English and the social studies classes, to stress the correct use of capital letters and punctuation marks, and to give the correct method for presenting oral reports in reading, social studies, and the English class.

The series title is *Using Good English*.

A-V 16

(Continued on page 122)



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Y-31

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## Audio-Visual News (Continued from page 120)

### Stereophonic Tape Recorder Offered by Webster

It will not be news to music lovers that more of the major record companies have recently begun releasing stereophonic tapes of their latest recordings of classical and some "pops" music.

The question of how these stereophonic music tapes may be used in a school's music department or even in the classroom for music appreciation periods has been answered effectively by Webster Electric Co., Racine, Wis., in their new stereophonic tape player, called the "290 Stereophonic."

This instrument combines the usual functions of a straight monaural tape recorder, familiar to most teachers, with the necessary additions for playing back the stereophonic tapes.



The new unit features the stacked head arrangement. This is the type which the industry has standardized on recently, so much so that RCA is issuing its stereophonic music tapes only for the stacked head arrangement, having discontinued the staggered head types. Put in other words, the school that purchases the stacked head arrangement in a stereo tape playback unit will be able to use all the modern releases of stereo music tapes that are now on the market and the many soon to be released in ever-increasing numbers.

The 290 Stereophonic has eight watts of power output, matched tweeter (speaker that emits the high sounds) and woofer (the speaker for the bass tones) with a built-in crossover network—plus an additional 8-watt amplifier necessary for true stereophonic reproduction. Each amplifier has individual tone and volume controls for maintaining perfect balance between speakers.

The illustration shows (at top) that Webster Electric offers a companion speaker for the Ekotape stereophonic tape player, but a school may choose to use any radio or high fidelity speaker that it already has available.

A-V 17



## SUBSIDIZED STUDENTS

SEVERAL MONTHS AGO the Very Reverend Paul C. Reinert, S.J., president of St. Louis University, offered a proposal that college students be charged for the real cost of their education, paying what they could afford now and the balance after graduation. He pointed out to the members of the University's mid-year graduating class that each student had received a subsidy covering a substantial part of the cost of his education. Over and above this, he declared, was another subsidy provided by the teachers through the low salaries they receive.

"Why not charge the full and actual cost of education?" he asked. "Specifically, instead of \$600, why should Saint Louis University not charge at least \$1,000 a year, still short of but close to actual educational cost? If we did, and this added 80 per cent income were actually forthcoming, we could raise faculty salaries immediately to a very equitable level."

Father Reinert has given years of study to this problem and his proposal is worthy of attention. Everyone regrets that the cost of education increases year by year; we must regret particularly that the high school graduate finds the cost of a college education prohibitive. But we must not jump to the conclusion that Father Reinert's plan makes it impossible for the boy or girl with ability and ambition to go to college because of limited personal or family financial resources. Under his plan a student who could not pay the total amount of tuition while in school would be asked to sign a note signifying a moral obligation to pay the remainder after graduation. There is, of course, the possibility of finding benefactors willing to establish revolving funds upon which colleges could draw until the amounts loaned to present students are equalized by the amounts coming in from previous students.

Higher education for those able to profit by it is

practically a demand of the world of business today. America needs these college graduate in many fields. Father Reinert is convinced if the enlightened business leader of today is so eager to see private higher education establish itself on a sound financial basis that he would be much more willing to assist in such a project than in many other efforts today which merely perpetuate the failings of the past.

Let us be realistic, let us place college education at its true value in the public eye by fixing its price at actual costs. Corporations and foundations will thus be able to assist higher education on a sound, constructive basis, and allow university administrators to become "the intellectual leaders they are supposed to be rather than the fund-raisers they actually are today."

He reminded his graduates that a substantial part of the amount required by the university to provide education is "solicited from alumni, companies, friends, anyone willing to assist us in making up this difference." Students who go to a state university are subsidized in part by public funds, while the students attending a private university are subsidized in part by the friends of that university. The charge for tuition does not equal the cost of providing education.

In closing Father Reinert called attention to the financial plight of the teacher today. "A beginning college instructor, after long years of preparation, received an average annual salary of about \$4,000, while other young men who graduated with him from high school and did not go to college, probably are earning more than that in private industry." It adds to the inequity when we consider that the noncollege graduate earns his superior salary for several years before the future instructor completes his studies.

## OUR RELIGIOUS

WE CAN SCARCELY OVERESTIMATE the part played by the parochial school system in the growth, spread, solidity, and fruitfulness of the Church in the United States. One of the purposes of the Sister Formation Conference is to give strength and direction to the work of our schools. The Milwaukee meeting of the Sister Formation Conference (Easter Week, 1957) will be long remembered as a landmark in the history of Sister Formation in America. The event that marks it off was the reading of a letter of encouragement and instruction from Monsignor Larraona, secretary of the Sacred Congregation for Religious. This letter brought joy to the superiors and other official delegates, for it has always been their hope that "great good" might come from the movement, that it might be in perfect harmony with the wishes of those who have final re-



sponsibility for the matters the Sisters have undertaken to study energetically and prayerfully. In their reply to this letter the members of the Conference assured Monsignor Larraona that they deeply appreciated "this recognition of the SF movement and of our national chairman, Sister Mary Emil."

Monsignor Larraona said in part: "We have been kept fully informed on this work from the beginning, and have been aware of the enlightened provisions, growing out of careful consideration and discussions, that have been made for some of the major problems involved in adjusting to the ever more demanding conditions of modern life. We are deeply impressed by the seriousness of purpose and by the intense activity of all participating in the movement, and we are convinced that great good has resulted and will continue to result from it for our beloved Sisters in America."

In the documentation section of the Sister Formation Bulletin (Summer Issue, 1957), the official publication of the Conference, there is an excerpt from the work of the Most Reverend A. Ancel, "Les Souhais du Laicat pour une Renovation Adaptée," Acta et Documenta Congressus Generalis de Statibus Perfectionis (Rome, 1950), Vol. I, pp. 303-305. This excerpt uses the translation made by Sister M. Julie, R.S.M. The first point scored in the excerpt tells us that there is a profound lack of comprehension of the religious life among many of the laity. The decrease in religious vocations is traceable in part to this lack of understanding. "Normally, the call of God is heard only in a true Christian climate where there is really intelligent understanding." Those of the faithful who are tainted with secularism, for instance, do not and cannot understand a life entirely given to the Master. Inadequate preaching is also a cause of this lack of understanding. The laity must be taught the beauty, the grandeur, and all the worth of the religious life. The spirit of the world will suggest certain adaptations that would not conform at all to the essence of the religious life. Constant instruction of the right type will enable the laity to see the ideals of the religious life in their proper perspective. "But we must condemn the imprudence of certain preachers who have exalted the sanctity of marriage to the point of depreciating perfect chastity, or have stressed the importance of earthly affairs so that they seem to condemn, as being foreign to life, an activity that is entirely spiritual."

There are certain acceptable suggestions that originate with the laity. All who deal with Religious should have regard to their health. The writer notes that girls who enjoy rather good health before entering the convent are sometimes obliged to leave after a period, of long or short duration, in a sickly state of health that is really alarming. Investigation at times revealed that those in charge have not provided proper living conditions for the candidates (sufficient sleep, nourishment, hygiene, physical and mental relaxation), conditions which would make it possible for them to hold out and suffer no injury to health. This

observation, says the writer, applies especially to contemplatives.

Laymen have suggested that Religious be kept more in touch with current events so that in their relations with the world they may exert a more real influence. This statement refers especially to Religious vowed to teaching and the active apostolate. Note is made of the fact that efforts toward adaptation have been made in a great number of religious institutes. A second point commented upon by the laity is the lack of adaptation in certain works maintained by Religious. Greater coordination is possible when various groups are working in the same area for the same purpose. At times the needs of the day suggest that other works be inaugurated; these should not be neglected.

When we find laity calling attention to the fact that some Religious—both men and women—ignore human and spiritual values, we are impressed by their zeal for perfection. Something more is needed than the literal observance of the rule and traditional customs; conformity to the horarium does not supersede the obligations of charity, and "devotions" can never take the place of true "devotion."

Continued effort must be made to bring the laity to an understanding of what is essential to religious life. The religious life is neither gratification of individual choice nor a refuge for timorous souls who shrink from the daily battle that must be waged in the world. It is rather the total gift of self in love, the gift of oneself to God in a type of life which makes it possible to belong to Him wholly and without reserve. This oblation of self is not possible unless the individual views it as a pledge of the reality of the spiritual life. That the Religious finds happiness in God after having left all things proves "that God exists and that the possession of God surpasses all earthly satisfaction." The religious life is a pledge of the reality of the world to come, where there will be no independent and selfish pursuits, but all will be one in love, and God will be all to all.

Finally, the laity must be brought to understand that the religious life is a service to humanity, a service of prayer and penance, especially in the contemplative life. It is not difficult to convince the parents who send their sons and daughters as candidates that the religious life is a service of the spiritual witness: virginity assures the sanctity of marriage, effective poverty protects the sanctity of earthly possessions, and unbroken obedience to superiors guarantees the acceptance of the will of God in everyday life. Certainly, the laity who are daily the beneficiaries of the works of our religious orders should easily comprehend that the religious life is the source of the concrete services of education and instruction, of care of the sick and aid to all who are in need. Human experience and history attest that the spirit of religion as exemplified in the religious life is the source of untold good to the individual and to humanity.

(Continued on page 182)



## News of School Supplies and Equipment

### Hand Safety in the Kitchen

The Educational Service Department of Bristol-Myers Company has now available, free of charge, a new leaflet on care of the hands called *Hand Safety in the Kitchen*. This colorful, illustrated leaflet cites many sensible ways to protect hands from accidents while performing everyday kitchen tasks. *Hand Safety in the Kitchen* has been enthusiastically received by educators and homemakers for its terse presentation of the *Do's* and *Don'ts* of kitchen safety. It will be valuable to use with students involved with laboratory work: science, art and home economics in high school. Available free of charge from Educational Service Department HL, Bristol-Myers Products Division, 45 Rockefeller Plaza, New York 20.

SS&E 1

### American Type Founders Offers Floor Plans for Offset

The remarkable growth of lithographic printing, with its many vocational opportunities, has prompted many schools to install offset equipment to supplement the usual letterpress training offered in graphic arts courses.

American Type Founders, in response to the demand for guidance in the proper layout of an offset department, has published a folder showing three efficient floor plans utilizing various types and sizes of equipment. All three plans are designed primarily for the school or shop wishing to add offset equipment to an existing letterpress department; however, all three are also basically sound for an independent offset department—requiring only the addition of a paper cutter and small auxiliary equipment.

Two of the three plans include complete camera and platemaking equipment; the third eliminates the camera and developing units, but provides for platemaking. All three layouts are designed around equipment for use with presensitized plates only.

Copies of this new six-page "Planning Your Offset Department" folder may be obtained without charge from any ATF Sales Representative, or by writing to American Type Founders, Sales Department, 200 Elmora Avenue, Elizabeth, New Jersey.

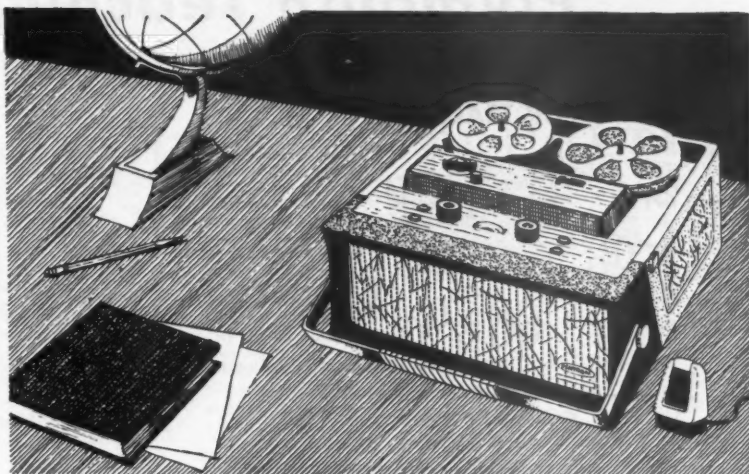
SS&E 2

### Have a Mimeographed Newspaper

*How to Plan and Publish a Mimeographed Newspaper* is a new booklet for high school students and editors that they will find helpful. Write to A. B. Dick Co., 5700 W. Touhy Ave., Chicago 31, requesting it.

SS&E 3

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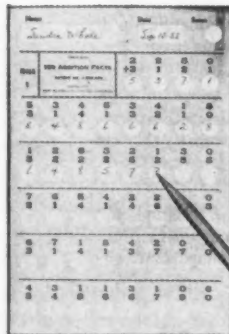
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By **ABRAHAM THARAKAN**

Thekanattu Parayil, Thycattussary, Shertally, Kerala, India

## GOVERNMENT and EDUCATION In Kerala, India's Red State

Five days after the receipt of the manuscript of this article, unprecedented mass demonstrations were held on August 26th to demand the withdrawal of the "school-grab" bill. The demonstrators, numbering about 50,000, marched through the thoroughfares of Trivandrum carrying black flags and placards on which were written slogans attacking the communist government for its totalitarianism and asking them to respect public opinion—the opinion not only of Catholics, but of Hindus, Moslems, and Protestants as well. The bill was rushed through the assembly without a recorded vote, the communists refusing to make public the text of the bill before the assembly vote was taken. The central Indian government may veto it.

Abraham Tharakan, is twenty-four years old, and second among twelve children. His family, the house of Parayil, is one of the oldest (believed to have been converted by St. Thomas himself) and prominent Catholic families of Kerala. Four of his ancestors were Knights of the Holy See; two of them had the singular honor of being Knights Commander in both the orders of St. Sylvester and of St. Gregory. He received his schooling in different Catholic institutions in Kerala and he has a bachelor of commerce degree from the famous St. Joseph's College, Bangalore, conducted by the Jesuits. A field hockey player of some repute, he is engaged in writing a novel. He is president of the Defense of Civil Rights Committee of his parish.

IF YOU COME TO KERALA, the little palm-studded Indian state today, you will find, in every nook and corner of the state, mass meetings and rallies attended by thousands of people wearing black badges and shouting on top of their voices, "Withdraw the Education Bill." It is a freedom loving people on the march. The magnitude of their agitation is astounding and can well be compared with the freedom struggle, not so many years ago. It all looks so ominous and primonitory and you cannot but wonder how any government can ignore such spontaneous public opinion. But then, you must remember, communists are in power in Kerala and it is unwonted for them to listen to public opinion.

### Agitation Against Education Bill

The present agitation is against an undemocratic education bill brought forward by the Reds. The communists, who came to power in last May (elected to 60 assembly seats of a total of 127, and supported by 5 independents), have waved aside dozens of urgent problems that beset the people of the state and have concentrated their attention on education because they know very well, as Adolf Hitler said in *Mein Kampf*, that if they have control over the schools they can

easily imbue red poison into young minds and spawn a nation of comrades.

### Has Had Pride of Place

Their education bill is aimed at obliterating an educational set up which has given Kerala the pride of place among Indian states in the matter of literacy, and replace it with a system a la Russia. About 60% of the people in Kerala can read and write compared with fewer than 10% in some other states. Credit for this commendable achievement should mainly go to the Catholic Church which controls 60% of all the schools. All in all, private agencies run about 80% of the schools and the government's share is a meagre 20%! Now the Reds propose to bring all private owned schools under effective government control and thus nullify, if not entirely efface private management of schools which, incidentally, is a right guaranteed by the Constitution.

The proposed education bill, a noxious one in every respect, was drawn up by a man who has a score to settle with Catholic managed institutions—education minister, Joseph Mundassary. This man, a Roman Catholic by birth was once a professor in a Catholic college and was dismissed for his pro-communist views. He took the matter of his dismissal to the court, but it proved to be a fiasco for him. As soon as he won the ministerial chair, this ex-professor got busy writing a bill that is as obtuse in its drafting as it is malicious in its conception.

### Merely Specious

Professor Mundassary has produced this education bill which, much to his mortification, is despised by almost all concerned—only a few misled teachers, apart from partymen support it. The bill points a minatory finger at private management, and so far as the teachers are concerned, it is only specious. Though the ex-professor claims that the basic idea of the bill is to improve working conditions of teachers, in all the thirty-six badly written sections one fails to see a single clause that will make things better for teachers than they are today. From beginning to end the bill is objectionable and deleterious. Herein, I shall briefly deal with some of the inconoclastic points.



1. Section 6 requires the manager of a school to submit a list of property and wealth belonging to, or connected with, the school. A manager failing to comply with this section is liable to be fined, and for submitting an incorrect report he can be imprisoned! The succeeding section proscribes the sale, mortgage, etc., of such property without written permission of the Government. Implications of these two sections are very deep. For example, almost all parishes have properties which can be easily interpreted as connected with the schools run by the parishes. This will curtail the freedom of the Church and other school managers regarding its properties. This is an encroachment on private property rights guaranteed as inalienable by the Constitution.

#### **Teachers to Be Selected from Government Panel**

2. Section 13 states that teachers in private schools shall be appointed only from a panel submitted to the manager by the Government. This clause is contrary to the very principle of Catholic education, and ipso facto, most objectionable. Catholic schools may be forced to appoint its teachers from a list which contains only names of atheists or communists!

3. Sections 16 and 17, which give government unlimited powers to acquire any school without adequate notice, are expropriatory in character.

4. Section 18 proposes to constitute local education authorities with illimitable powers, who, for all practical purposes are to run the schools. One can be reasonably certain that these authorities will be dominated by party men, and managers, in effect, will become sort of lackeys to these people.

#### **No Appeal to Courts**

5. Most fantastic of all are sections 30 and 31 which put down explicitly that no one can question, in a court of law, actions of the Government or the authorities within the scope of the Act, or sue for damages resulting from such actions! Neither are the courts empowered to grant injunctions!

I have stated only a few of the several objectional points in the bill, but they are enough to prove that the bill is totalitarian in character, and hence repugnant in a democracy; that the motive is to regiment education and thus transform the coming generation into helots of communism. All newspapers of standing in the country have already condemned the bill and have pointed out how harmful it is to a democratic way of life. More important is the fact that the past three advocates-general of the state, Messrs. Matthew Murickan, K. G. K. Pillai, and Subramania Iyer, men with profound knowledge and experience in law, have decried the bill. I shall quote the remarks made by two of them, who are devoted Hindus. Says Mr. Pillai. "In my 35 years of legal experience, I have not seen a bill like this. I have scrutinized and drafted several bills. This one shows not only wrong wording, but also lack of ideas and education: it is stupid and against the Constitution. Some sections are simply absurd! Scrap this Bill which is a medley of fatuous clauses!"

Mr. Iyer also says the same thing, "In all my legal experience I have never seen another bill like this. It contains several clauses that are un-constitutional. The bill is absolute bunk!"

In spite of all these protests, however, the communist government is determined to enact the bill, but they may find it almost impossible to enforce it, especially since they cannot take to the methods followed in Russia and China. Prof. Mundassary's espousal of his brain child may well prove to be the downfall of him and his communist colleagues; he seems to have produced a Frankenstein! Already, the gigantic mass movement against the bill is rocking the state and the situation is so explosive and exigent that the government may eventually topple under the pressure. An opposition member, Mr. Joseph Chazhikatt, told the government "Your days are numbered"; and judging by the way the agitation is gaining impetus, he seems to be right.

#### **Others Join Catholics in Denouncing Bill**

The communists, when they introduced the bill, were taking a calculated risk, and they had expected resistance only from the Catholic Church, but later events confuted them. Of course, Catholics were the first to take to the warpath; even before the bill saw light, the sixteen Catholic bishops of Kerala protested against it and once it was published they conferred together and asseverated their intention to fight the bill to the last. Other Christian sects readily fell in line with them and the Muslims, too, were not slow in taking up the sword. Some of the top Hindu leaders have also avowed to fight the bill. In the state legislature, the ex-professor's bill has given the opposition parties a unity such as they had never been before.

The Congress, the Socialists and the Muslim League, the only three opposition parties, are opposing the proposed piece of legislation as a body (which mean 62 votes against 65, with one uncommitted independent). To date, the education bill has only served to galvanize the people to a spontaneous statewide agitation. The people of the state, especially Catholics, have a precedent too, which should guide and inspire them in this struggle. Just before independence the Dewan (an autocratic ruler under a puppet maharaja) of the state tried to introduce certain educational reforms, almost on the same lines as that of the communists'. The then Bishop of Changanassary ushered in the struggle against the Dewan's policy with a pastoral letter that began with words to the effect, "Those who have swords, draw your swords; those who have money, open your vaults, for the time has come to fight." The Dewan tried to arrest the Bishop but thousands of faithful cordoned off the bishop's house and the police could have got through only, literally, over their dead bodies. Eventually, the Dewan beat an undignified retreat, maundering, "I don't want to make a martyr of anybody." That adamant spirit of people, which had been hibernating all this while is awakened now, for once again; the time has come to



fight, and one palatable factor about the present is that Catholics no longer stand alone as did the last time; 65% of the people, who had voted against the communists in the last election, are with them.

### **Last-Ditch Stand**

And today all over this beautiful little state (15,000 square miles), people are preparing for a last-ditch stand. Mammoth protest meetings and gigantic rallies are being organized everywhere on an unprecedented scale. Mass petitions, signed by hundreds of thousands are submitted to the Government. All newspapers, except for half a dozen party mouthpieces, are urging the Government to withdraw the bill. The enormity of the movement can be gauged by a protest meeting held on August 4, in my neighboring town, Shertally, which is considered to be the stronghold of the communists. The town's population is less than five thousand, but by the afternoon of the meeting processions holding aloft black flags began flowing into the town from all directions; some of them had walked 16 to 18 miles, starting at 10:30 in the morning, shouting slogans all the way. By the time of the meeting, streets of the little town were jammed with people, and there were well over a hundred thousand on the meeting grounds! This is the rule and not an exception; every day papers are full of reports about such meetings and processions. Women with babies in arms shouting spiritedly such slogans at their allies as "We shall fight the bill to the end," and "We shall shed our blood to keep our schools," is an inspiring and ineffable sight!

### **Communists Obdurate**

In the face of all this, however, the communists are being unreasonably obdurate. Their party machine has already moved in to help the government and dedicated party men are going around giving panegyrics in support of the bill. (What these people do not understand is that the bill should be withdrawn if it goes against the fundamental rights of even one citizen; but then, they lack the heritage to comprehend such subtleties of democracy!) Recently they have also created an organization of rowdies, known as "Agiprop" (short for Agitation-Propaganda). Shades of M.V.D. and the A.V.H. There is, however, very good reason to hope that the Supreme Court will throw the bill overboard. It is explicitly stated in the Constitution of India: "All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice," and "The State shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language." In expert opinion, the present education bill encroaches on this right, and also on certain other fundamental rights. If it does, the Supreme Court will undoubtedly declare the bill void. In the meantime,

as the next assembly session, in which the bill is to be passed, approaches, swords are being sharpened on both sides for the showdown and the Government of India, which advised the state against the bill, is keeping an observant attitude. The situation is likely to become so exigent that the Centre may have to intervene eventually. Till then, or till the Supreme Court scraps the bill, the struggle against it will go on at all costs, for religion and democracy are in jeopardy, and it will be a fight in which there can be no retreat or conciliation. What I am about to say now is not said in an emotional state, nor is it my personal opinion only since, if you ask any one involved in the agitation, you will get very much the same answer. If we win the struggle, it is as it should be; if not, none of us will be alive to taste defeat!

### **Addendum**

The following incident was narrated by Srinan Marayan, general secretary of the Indian National Congress, during a speech against the education bill, for he has played a great part in inciting the people of Kerala against the communists' education policy. Although delivered in English, I have seen it only in a vernacular translation which I have re-translated into English.

"After the war I visited a famous university at Prague. I spent some time with the professor of philosophy there and discussed with him the educational system of Czechoslovakia. The old professor who was well past seventy took me to his private room. As soon as we entered it he started closing the window and doors carefully. I was perplexed. I asked him what the idea was. 'If our conversation leaks out, my life will be in jeopardy. Even walls have ears here,' was his reply. After that the professor told me about their system of education, talking in a whisper.

"In the first examination after the university came under the control of the communist government, ten thousand students were detained. They were bourgeois! In the same year, some bourgeois teachers were also fired! From the beginning a class to teach Marxism and Leninism was introduced, which was meant for teachers. Even the old professor had to attend those classes. If he missed even one class, he might not be alive the next day! All subjects were censored by the government before they were prescribed for study. There was not a single book that was not censored.

"I asked the professor how science books were censored; after all, there is no separate bourgeois science or proletarian science. Replied the professor: 'Students must not come to know that there are scientists and inventions outside Russia.' Then I asked him how arithmetic and accountancy were censored. The reply was that the students were not allowed to learn problems relating to private enterprises and individual profit and loss! Everything had to be on the basis of state and class!"

By **SISTER M. BEATRICE, O.P.**

Principal, St. Lawrence O'Toole School, Pittsburgh 24, Pa.

## Every Teacher a Counselor

We can all know the basic principles, concepts, and procedures of counselling, even though the complexity of our training as teachers has not equipped us with all the formal training prescribed for counselors.

Sister Beatrice is principal of St. Lawrence O'Toole Elementary School. Formerly supervisor, Diocese of Columbus, for ten years, she looks back on teaching in public schools for five years, two years as principal, four years in Catholic elementary schools and five years at St. Mary of the Springs College, Columbus, Ohio. After arming herself with a B.S. in Ed. from Ohio State University and a M.A. in Ed. from the University of Notre Dame, she studied special education at Ohio State and Fordham University, and philosophy and theology at St. Mary of the Springs College.

"COME TO ME all ye that are burdened and heavily laden and I will refresh you."

The children of our age are burdened and heavily laden with personal problems that our social turmoil has put on the increase. With society so disturbed, it is natural that many of the individual members are equally disturbed on the personal level of their lives.

This creates the question, "What are we going to do about it?" The important question, in the life of an individual, "Should I or shouldn't I?" needs an answer. They want peace, certitude, security, and order. They need a guide to the ultimate direction based on permanent values of truth and reality so final disillusionment does not take its toll. This is the role of counseling.

Counseling is a face-to-face relationship through which a person by expressing his personal confusions and conflicts is helped by a skilled counselor to analyze his problem or problems and is assisted to reach a reasonable conclusion and to make a reasonable adjustment.

### Eager to Find a Way

The main purpose of counseling is to increase a person's happiness making him a more effective member of society—here and hereafter. Potentially every teacher is a counselor. Keeping in mind the words of Pope Pius XI on Christian education, "The end of Christian education is to cooperate with divine grace in forming the true and perfect Christian," and seeing on all sides the difficulty our students have in living according to the religious principles they are taught, cannot but make us eager to find a way to solve the conflict between knowledge and the ability to carry out that knowledge in daily living. We are also reminded in the encyclical that the true Christian, prod-

uct of Christian education, is the supernatural man who thinks, judges, and acts constantly and consistently in accordance with right reason and that the subject of Christian education is man whole and entire, soul united to body with all his faculties natural and supernatural. It is not enough for our students to know what they should do; they must also know how to do it. It is at this point, through counseling procedures, that we as teachers can fulfill our duty in assisting our students to live more fully in accordance with what we teach. In the complexity of our training as teachers we can not have all the formal training prescribed for counselors.

### Can Know Basic Principles

We can know the basic principles, concepts, and procedures. As stated, the main purpose of counseling is to increase a person's happiness. This can be attained by a better understanding of self, thus giving the individual greater self-control. With the main purpose in mind, the means of attainment can be investigated. Counseling will give the student information on matters important to his success. With a mutual understanding established between student and teacher, the student will be helped to work out a plan for solving his difficulties; will be helped to know himself better—his interests, his abilities, aptitudes, and opportunities; will be encouraged to develop his special abilities and to form right attitudes; and be assisted to plan his educational and vocational choices.

In giving the foregoing assistance the counselor needs to know the basic principles of counseling. A principle is a fundamental truth. Truth is the object of the intellect. Truth needs to be activated. Nothing is willed unless it is first known. Thus we act on principle. Some basic principles fundamental to the nature of counseling will assist the counselor to more effectively perform his duty of giving counsel.

### No Uniform Method for All Situations

Counseling, to be worthy of the name, leaves the initiative and decision to the student. Sometimes information is collected and studied prior to the counseling interview, and sometimes the interview depends entirely upon what the student wishes to reveal to the counselor and to himself during the interview. There is no uniform method that fits all situations. Counsel-

ing may be performed at different levels of complexity, from simple needs calling for information only, to problems of conflict and frustration calling for considerable counseling skill and psychological insight. School staff members vary widely in their ability to counsel students. This variation should be recognized in the assignment of responsibility for counseling. Effective counseling depends heavily upon the ability of the one counseling to recognize when referral should be made to some one who can handle the student's basic needs and problems more effectively. Counseling depends upon certain supportive facilities, such as: an adequate cumulative record and diagnostic information, group situations for supplying information and stimulating thinking, opportunities in school and community for varied social, recreational, and work experiences, teachers who are "guidance minded," sufficient time and appropriate space for those who do counseling, continuous administrative encouragement, and effective working relationships with all school-community agencies and resources.

### Basic Concepts Guide Counselor

Following closely the basic principles are some basic concepts that guide the counselor in understanding man as God made him. All individuals have common human needs which they seek to satisfy. A person is an individual substance of rational nature composed of a body and a soul. Man is social by nature. The primary means of personality growth, change, and development is found in the dynamic interaction among the members of the group and the individual. Prudence is the director of the moral virtues and it has the office of deciding what is best to do in a particular instance. Counsel is the virtue that uncovers the means for personal and responsible individual life action. Man is a bio-mental unit, a psycho-biological organism. The brain and the nervous system constitute the basis for psychic activity. The emotions are prepotent motivating factors in human behavior. In every

action of the individual it is the whole individual who acts. All actions are purposive and motivated actions. A wholesome personality is a well integrated personality. It is basic to the nature of man to want to be loved, to love, and to want acceptance.

### Helpful Tools

The acquiring of information about the student with the problem needs a method. In counseling some of the tools helpful in securing information are: the cumulative record, the pupil questionnaire, psychological tests, observation reports and anecdotes, autobiographies, interviews, and case studies. It is best for the untrained counselor to rely upon trained personnel for the securing of this information. However, records and reports should be made available to the stable teacher capable of handling a counseling situation. The use of play therapy, sociometric and psychodrama we leave for the specialist.

Every individual has basic emotional needs that need legitimate satisfaction. The teacher counselor should recall that affection, belonging, independence, social approval, and maintaining self-respect and esteem are essential needs. One of the most characteristic needs of man is the need to experience personal achievement. The achievement is necessary regardless of the physical, mental, social, and emotional handicaps that may act as barriers to the achievement. The achievement in some area sometimes is the answer to the problem of maladjustment.

The maladjustment or areas where problems may be found can be generalized. Above all it is to be remembered that problems do not fall into any one

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*The class teacher of these eighth graders at St. Paul's School, Kenmore, N. Y., Sister M. David, is giving the children a love for singing. The Sisters of St. Mary of Namur staff the school.*





category. Vocational, educational, personal-social, home and family, health and physical, financial and religious problems are commonly listed as the main areas where conflict may be located. In the last named area, religion, it is to be remembered that counseling on informational and not moral issues falls in this category.

It is the fundamental duty of the counselor to understand the person and assist the person to understand himself. To attain this understanding the counselor should collect and organize data about the client; analyze the information in terms of needs and problems and draw tentative conclusions as to need, the nature of the problem faced, the potentiality for achievement, or the probable causes of the maladjustment being experienced. To achieve a thoroughness of procedure the information secured should be recorded. In addition to the duties outlined, the counselor must use wisely the information about environmental opportunities and limitations. The counselor should know referral sources and should enlist the cooperation of others.

### **The Interview**

The interview is the heart of the entire counseling situation. The interview is a face-to-face relationship in which the student with a problem is helped to develop insights that will lead to change of attitudes and bring about better adjustments to self and environment. Why the personal interview? Every student has problems. It may be an educational adjustment due to poor study habits, reading deficiency, lack of motivation, or low mental ability that creates the problem. The adjustment needed is sometimes a social problem found in the relationship in the home, parents, school, teachers, or in the social life and fellow students. Again, the vocational choice may be an unfortunate one occasioned by lack of knowledge, lack of motivation, low estimate of ability, or even too high an estimate of ability. Research has proved that it is important, in an analysis of a student, to find out, not only "What Johnny is like," but also, "Why he is like that." The personal interview is the best means of helping the teacher understand the student, and the student understand and interpret himself.

A successful interview requires the proper physical set-up. The essentials can be enumerated under four headings, privacy, comfort, assurance of confidence, and objective data. The basic steps for the successful interview are seven: preparation, establishing rapport, analysis of "stated" problem to find "real" problem, insight on the part of the counselee, summary of the interview, student decision on what to do, and a follow-up. An effective interviewer accepts the students attitudes and feelings, establishes rapport, directs responsibility to student, recognizes his own limitations, gives information when necessary, assists student to acquire insight, and knows and makes necessary referrals. An effective interviewer does not judge, advise unless necessary, talk too much, make decisions

for student, use pressure, show surprise or shock, moralize, or project himself into the interview.

### **Recognizes Own Limitations**

No counselor is so trained or natively endowed as to be able to handle, unassisted, all counseling problems which come to him. The wise counselor recognizes his limitations and refers the case to others who are able to supplement his counseling when he realizes that his is unable to handle it. Referral sources which teacher counselors should become familiar with are: spiritual directors, employment bureaus, school and family doctors, reading clinics, mental hygienists, social service agencies, other teachers or counselors who might understand the student better, and library facilities for educational, vocational, or recreational information. It goes without saying that these various sources should be used with great prudence.

Some common sense admonitions for the teacher might be helpful. In general avoid too much probing and never make promises that will be impossible to keep. A teacher-counselor is not a moralist or a defender of parents. A better response is simply a reflection of feeling. Allow child to remain in the emotional rather than intellectual frame of response. Avoid giving advice. Realize there are important factors that underlie progress in school work, and if there is to be any permanent solution, the child must get at the basic issues and see the causes of his difficulties. Don't dominate the interview. Avoid condemnation. Don't take sides. Remember attitudes and behaviors are seldom changed by conversation alone. Avoid making assumptions—they may be false.

### **Create an Environment**

It is the duty of the teacher to create such an environment that worth-while learning may occur—learning that will be useful to the student in leading a happy and socially effective life. The student must be allowed free run to express his negative feelings to the utmost as long as his expressions remain within realm of attitudes—not behaviors. The student must come to an understanding of himself if he is to solve his own problems. The understanding teacher is a student of human relations and his degree of affection is not influenced by the degree to which the child is good or bad. Referrals should be made on spot in presence of student. Counselor's comments should be of positive value. All of us require education but not necessarily the type offered in some schools today when students' feelings are ignored. And remember that a teacher's comments often give a better reflection of the teacher than of the child.

Every teacher with the assistance of these few techniques, and with the gift of counsel operative, can successfully meet the problems in his school or class. Fortify yourself with prayer for inspiration and let common sense dictate and you can meet the crying need of our modern educational world.



# High School "Cats"

## Think Gregorian Chant "Cool"

On their own initiative a group of high school students of St. Martin's High School formed themselves into a "Scola" for the purpose of singing Gregorian chant at Mass. They set up their rules, decided on a "habit," and, finally, were delighted to have Abbot Raphael Heider, O.S.B., invest them during a solemn rite. They had their debut on Quasimodo Sunday, 1957. Edited tape recordings of their performance, made on a Concertone, were broadcast on a local radio station and received warmly. This reception is not surprising, for the enthusiasm with which they sing the chant is astonishing, evident on hearing tape recordings of their singing after only ten lessons.

The author, a priest-teacher for many years, now on the faculty of St. Martin's, will be received into the Benedictine Order next year.

IT IS REALLY HARD to pinpoint when all this began. Active participation in Holy Mass was not new to St. Martin's High School. The students had been responding at a twice-weekly Missa Recitata for some years. And, on Sundays, they took part in the High Mass by singing the old stand-by, Mass VII *De Angelis*. However, last Fall the faculty decided that the time had come to add something to their taking part—something which might give them a sense of "getting in on" the Mass more perfectly. So, in accord with suggestions in papal encyclicals and with ideas emanating from the National Liturgical Conference, hymns were introduced to give the Missa Recitata a closer approximation to the ideals of participation. Perhaps that is where it began.

### Praising God in Joy and Sincerity

The Introit, Offertory, Communion, and Recessional are parts of the Mass which should be sung. And there is something about singing which livens things up considerably. A Missa Recitata can become routine and formalized if not watched carefully. At any rate, hymns in the vernacular were introduced, hymns which were expressive of the liturgical season and which were not only good melodically but good dogmatically as well. The congregation continued to respond to the priest at the altar as before, and the hymns were definitely not just meant to help fill in time. These students were not going to sing during Mass, but sing the Mass and develop their sense of praising God in joy and sincerity.

Reactions were mixed. For some of them, hymn-

singing was redolent of grammar school days. There was some rebellion; there was a good deal of plain apathy. Interest would rise for a while, then wane, and there were many mornings when Father Martin Benedict—whose job it was to foster this form of liturgical revival—had qualms about the whole business. Perhaps they were moving too fast, he and the faculty of St. Martin's. Maybe they had started too soon and the boys were not quite ready for this more advanced form of participating in the Mass. But he continued to work and to hope. Slowly but surely the thing began to catch the interest of the students. On one or two occasions it was not possible to have the sung participation at the morning Masses, and when a few students complained about this and said they missed the singing, then he knew that their convictions were growing too. At least they approached the Communion table singing heartily, their sense of the joy of eating of the Table of the Lord being more and more evident. Communions increased too; that was encouraging.

### Glee Club Approached

Around the beginning of Lent, Father Martin came up with another idea. There was a glee club in the high school. Perhaps some of the students in that group might be interested in helping him teach the new hymns for the Lenten season? He approached a couple. They were definitely interested. Would they consider going a step farther and learning how to handle the Litany of the Saints so that St. Martin's could have some form of the old Roman station processions before the Lenten Masses, the better to highlight the importance of these seasonal Masses? Interested they were, and willing. In fact, a day or so later, Father Martin met two high school students in the corridor who "kicked" loudly at their not having been invited to take part in the chanting and special singing group. Within a few days he found himself with eight, then with ten students, all eager to tangle with Gregorian chant, at least in its form in the Litany.

He took a deep breath, and went one step further. Would they care to learn a Gregorian motet, *Attende Domine*, in English, of course, and use that as the hymn for the Communion procession? In that way, the



Abbot Raphael Heider, O.S.B., of St. Martin's, investing one of Schola, William Skahan from Missoula, Mont., in his white "cuculla" and hood during the solemn pontifical investiture rite. Two newly invested members may be seen in background. All Schola knelt about in semi-circle after investiture, hooded, as are monks at their receiving of the Benedictine habit.

congregation would not have much to respond to and would not have to walk to the altar carrying hymn cards and such. Again, the students were not only interested, they seemed positively eager. He was amazed, but said nothing. All this seemed too good to be true. So he proceeded to call practice sessions. And they came, those high school boys, and practiced and worked with no complaints.

### Can't We Keep Going?

One evening, when taking time out during a session for polishing their version of the *Attende Domine*, one of the students came up with a question: "Father, is this going to go on after Lent? Can't we keep going when Lent is over?" Well, Father was all for the idea, but just what they would do when the stational processions were no more was none too clear to him at that time. He had not thought that far ahead. So he mumbled something or other about "Why sure," but "What would they do?" Up came the suggestions with no hesitation. "Why can't we do what the monks do on Sunday?" If he understood them rightly, that meant that these boys, none of whom had ever read Gregorian before and most of whom could not read modern music, who, moreover, had had no Latin—these boys wanted to sing the Propers of the Mass! Father Martin was, to put it mildly, floored. But he was game—if they were. So he said he'd ask around in the faculty and see what could be arranged.

You see, St. Martin's is a Benedictine Abbey with a high school and college attached. At the liturgical functions in the chapel, the monks, who are professionals when it comes to chant, always took care of the more difficult chants and the students confined their efforts to the relatively simple things like the Kyrie and Gloria and such. And only one version of Kyrie and Gloria at that! The idea of the students—and these

youngsters of the "rock and roll" set—wanting to sing the Propers, well, that was a bit amazing. Not because it was out of order—not at all. But because, as anyone who is acquainted with Gregorian chant can affirm, the Propers of the Mass are among the most difficult examples of the Gregorian style. Beautiful, perfect sung-prayer and all that, they remain among those chant selections which are usually left to the voices of well-trained professional groups. Amateurs give them a wide berth, even amateurs who can read music and know Latin. These boys did not read music, most of them, and none of them knew any Latin to speak of.

### Debut Planned by the Choirmaster

Father Martin went to Father Bede, the Master of Choir for the monastery. Father Bede was startled at the suggestion, but kindly, and, perhaps with tongue in cheek, suggested that the group plan its debut for the First Sunday after Easter. He chose this day because the Introit refers to the "new-born children" and, as Father Bede put it, if these "cats" of the rock and roll set, made a success of it, they would be the youngest "Schola" in the history of St. Martin's. Father Martin relayed the news to the "cats." That did it. From that moment they took over and the Gregorian Schola of St. Martin's High School was born.

Things began moving so fast about that time that Father Martin, at this date, is not very clear about which came first. At any rate, the boys decided that their new "Schola" (for they chose this monastic name for the group that sings the special and difficult chants) was not to be a fly-by-night affair. They meant it to be permanent. So they set about drawing up constitutions. They decided that because they were in a monastic environment, their group should have monastic titles. So they elected a "Prior"—one of their number who had made All Catholic Northwest in football that previous Fall. He is also the leader of the high school dance band which plays very danceable music indeed, with occasional excursions into rock and roll. The "Sub-Prior" is another football star, and a "cool cat" on the bass fiddle. A "Master of Novices" there was too, one whose drums spark the school dance band. His job would be that of looking over prospective candidates and guiding the new "postulants" during their period of trial for entrance into the group.

### Set Up Their Rules

Next in line came rules and regulations governing attendance at practice. And in this matter, Father Martin—otherwise a respected spectator, but definitely no more than a spectator!—had to exercise a right of veto. For the boys were about to put in regulations of such stringency on themselves as even the faculty would never think of! Prayers to open and close meetings were to be chanted, "as the monks do." Meetings would be called "Chapters," after the title for monastic family meetings. And they voted themselves into white choir robes which they called "Cucullas" after the flowing choir dress of the solemnly professed Benedic-



*Processional entrance of Schola for a liturgical function in the Abbey chapel.*

time monks. Their robes, however, would be "real sharp" because they'd be white, shiny, and with cinctures and hoods and long flowing sleeves. The "Prior," of course, would have special insignia, so he got a red cincture instead of a white one. The costume was topped off by a great Medal of St. Benedict in gold and blue enamel. This was to be the sign of the fully professed Schola member, to be given only to these charter members, and to all future ones only after a year of probationary service.

#### **Organization and Planning by the Students**

The externals and organization taken care of, the "cats" went to work. What is important to remember here, is this: all this organization and planning was done by the students themselves. Father Martin, early in the affair, enunciated the principle that he felt they should be democratically organized and that he, as faculty advisor, should remain just that—an advisor. They took him quite seriously and proceeded to put all this into effect by vetoing several of his early suggestions. He was not then—and is not now—the one who calls

*The "Cats" in choir were actually singing as this photo was taken.*



meetings. The "Prior" puts up signs on the school bulletin board which read, quite simply: "Schola—Chapter," with time and place, and the initials of the "Prior." Father Martin is notified over in the monastery, and like a good Schola "member" he is expected to be there too.

#### **Learn the Words and the Music**

And there was work to be done, that was certain. First they had to learn how to pronounce the Latin for the Vidi Aquam, the Introit, Allelujas, Offertory, and Communion of the Mass for Low Sunday. Then they asked Fr. Martin for explanations of the meaning of the liturgical texts, why these texts were used on this Sunday and what was their relationship to the thought of the Church at this time and so forth. All this, the better to get the true interpretation of the chants. Next came the slow and somewhat painful learning of the notes, and the task of learning how to read those funny square notes (none of them had seen Gregorian before!), the fuzzy ones, the ones with the lines over them and under them, and those sweeping things called "torculi resupini," and such. The boys gritted their teeth and stuck to the work. And in time things not only began to shape up, but to shape up beautifully. In all of ten practices these rock and roll high school "cats" learned to sing the Propers for Low Sunday—so well, that when they did appear, they made history at St. Martin's.

#### **Their Debut**

Came the debut. Although the Sunday High Mass is not celebrated until nine in the morning, most of the boys were up around five-thirty. They came to their practice room for coffee (thanks to Pope Pius XII!) and for a brief warm-up. Then these lads who had worked so hard and given up recreation periods and even movies (no small thing for the boarding school student) to get ready, went to the monastery corridor back of the chapel and donned their new white Cucullas. Oh yes, they had been formally invested. Abbot Raphael, in all paternal benevolence, had, on the previous Thursday, solemnly accepted their "declarations of intention" and invested them with their choir robes in a ceremony which was based on the ritual for the Solemn Profession of Monks. So they vested, checked one another on appearance to be sure that all looked "real sharp" and started to line up for their first entrance-procession.

Then it happened. "Whiz" Heutmaker, the "Prior," reverted to his old quarterback instincts. He called them all together around him. In white monastic robes with hoods up, they formed a circle like a group of players on a playing field, piled hands on hands in the center of the huddle, and said a prayer for God's blessing on this their effort in Gregorian. After that they calmly lined up, went in procession to their places in the monastic choir stalls in the sanctuary of

*(Continued on page 180)*



## Why Physical Education?

Abstract learning is not the only kind. Another kind is mechanical learning or physical education. We teach the child to control and harmonize his movements. To this end we teach children to dance and to play games, both in large and small groups. The author holds that physical education is not a special subject at all, but a real phase of education which has a distinct contribution to make toward the personal and social growth of the child.

Sister M. Sylvester has been a teacher of the intermediate grades and teacher of music for the past twenty years. She now teaches grade five and also music at Thomas School. She is a graduate of St. Ambrose College where she majored in music.

MISS JONES put down her magazine and called a friendly "Come!" in reply to the nervous little knock at her door. The attractive young person who entered appeared as excited as her knock.

"Miss Jones," she began as she perched on the edge of the sofa, "Did you hear the latest? I'm supposed to teach physical education in my classroom this year! Did you ever hear such nonsense? Why, my program is full to the brim as it is, what with science and music and nature study, without adding another subject. And what good is physical education anyway? The children get plenty of it on the playground. Goodness knows they tear around the whole time like a bunch of Indians!"

### Control and Harmonize His Movements

"Now, Miss Pettit, I wouldn't let this worry me if I were you because you'll do a fine job of it just as soon as you see the 'why' of it. I've been teaching physical education in my classroom for three years now and I think it a very important subject. You see, abstract learning is not the only kind of learning. Another kind is mechanical learning or physical education. The harmony that has been learned in the other subjects must carry across to the child's body. We teach the child how to control and organize his movements. Reason triumphs over the limbs. Harmony in bodily movements is a beautiful thing to see."

"Well, of course, I love dancing. But can children really be taught to dance in school?"

"Surely, Miss Pettit. Folk dancing is a part of the physical education program."

"What else do they learn, Miss Jones?"

"They learn to play games, both in large groups and small ones. I'm sure you could tell me some good qualities children can acquire by playing these games."

"Well, let's see. I suppose they would learn to cooperate with the group and to be more sociable."

"Exactly! Now in many of these games a leader is chosen and the rest of the group must follow his directions. Don't you think that would teach the children something useful, Miss Pettit?"

"Oh, yes. I suppose they would learn to be good leaders and good followers if the training were kept up long enough. But what else do you teach in the physical education period?"

"Well, for two or three weeks each year I teach stunts. I start with easy ones and gradually work up to harder and more showy ones. If you have ever tried it, you know that you can acquire courage only by overcoming your fear of danger. Doing stunts gives the children numberless opportunities of facing minor dangers. It doesn't take the youngsters long to develop pluck."

"I wish I had some of that right now, Miss Jones. I have an obstacle to overcome—teaching physical education—and my best course would be to get right out and face the danger. Maybe it won't be so hard when I get into it."

### Some Physical Illiterates

"There you have the right idea! You know, Miss Pettit, many boys and girls nowadays are physical illiterates and morons; they haven't been taught to use aright the body God gave them. You can't give boys and girls a playground with all kinds of equipment and just say, 'Here, use it!' No, they've got to be taught how to play."

"I guess I've had the wrong idea then because I was brought up to think that doing the chores and walking to and from school was plenty of physical education for me without learning it in school."

"Miss Pettit, I've found that physical education is not a special subject at all, but a real phase of education which has a distinct contribution to make toward the personal and social growth of the child. After all, if we train the child's mind, why not his body?"

"That sounds reasonable, Miss Jones, maybe you'll get me to see the need of physical education yet. I wish I could think of some more questions to ask you. I suppose I'll think of them when I get home. I was so upset when I got that letter from the superintendent that, naturally, I didn't stop to write down any questions."

### Enriches Child's Life

"Well, many teachers have asked me questions

about physical education and one of them is: 'Does it enrich the child's life?' To that I answer, Yes. The child is very active by nature. Physical education enriches the child's life by helping him turn this natural activity into the right channels."

"Miss Jones, I have noticed that at about two in the afternoon, there is always a let-down in my classroom. The children seem, not exactly tired, but sort of strained."

"Yes, I've noticed that, too, and that is why I have my physical education period at that time. When you stop to think of it, we Americans really do live under a terrific strain. Crowded living quarters, bright lights, speed, noise—all cause strain. When I take out that half hour at two o'clock for physical education, the strain is eased and the children can go happily on through the afternoon until the bell rings for dismissal."

"Aren't you afraid that some of your big boys might get into a fight during the physical education period?"

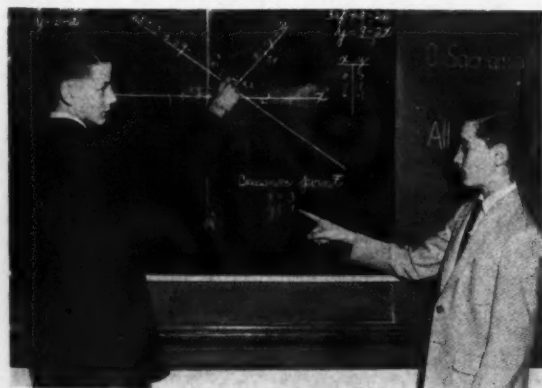
"Well, the truth is that *all of us*, not just the boys, *love* struggle. We have plenty of mental struggle—competition and trying to earn our daily bread. But all this is too one-sided if we don't get some physical struggle as well. Nowadays, the only way to get it is by taking part in games and sports. These are properly taught in the physical education period. If the rules are clearly understood by all, the boys find no reason whatever for fighting."

"Miss Jones, we've talked for a long time now about what physical education does for the child's body. Does it do anything for his soul?"

### Reacts Favorably on Child's Personality

"Certainly, it does. As you know, the two great commandments are love of God and love of neighbor. Love of neighbor means living in peace and harmony

*Freshmen at Bethlehem (Pa.) Catholic High School put aside interest in crossword puzzles for the fascination of algebra. William Zaun and Jon Korin plot simple equations on the graph chart.*



with others. A good physical education teacher has always in the back of her mind to teach the child to get along well with his classmates. But she goes about this tactfully, without scolding or unfavorable comparisons."

"I suppose this would react favorably on the child's personality."

"It surely would! Physical education is a great tool for developing a fine personality. The child will love being the leader. He'll love the responsibilities you give him in choosing him for the leader. Let him help you plan some of the games and afterwards let him judge whether they were a success. But teach him to be a good follower, too. You'll be surprised to find how learning to be a good leader and a good follower will improve the child's personality."

"Miss Jones, I had no idea you knew so much about physical education and were such an enthusiast about it! It's a good thing I came to you rather than to someone in the same boat as I am. If you promise to help me plan my program, I really think I can go through with this thing all right."

### Goals Listed

"Why, I never for a moment doubted it, dear, and I'll be more than glad to help you make out a program. But first, you ought to have a list of the goals you'll try to reach in teaching beyond physical education. Would you like to take them down so you won't forget them? Here's pencil and paper."

1. Let's build up this marvelous machine made by Almighty God Himself—the human body. We must give plenty of activity to the large muscles of the trunk and thighs. This will give vigor and power of resistance.

2. Teach the youngsters skill in games, sports, and dance. Children love them and they will stand them in good stead later on for a clean, wholesome, healthy way to spend leisure time.

3. Give the child a true appreciation of physical activity. You teach him physical appreciation too. If you teach it right, he will get satisfaction from it and will like it, too.

4. Physical education will teach the child standards of conduct which he needs to be a good citizen and neighbor. In physical education period the child gets into countless situations in which you can guide him so that he will get along better with others."

"You don't know how much you've helped me, Miss Jones! I came here like a wolf and am leaving like a lamb! If you'll just promise to help me with my physical education problems this year, I'm sure teaching it won't be half bad!"

"Surely, Miss Pettit, I'll be delighted to! You're so amusingly like I was when I was your age, that I love to help you. And that's probably why I understand your problems so well."

By REV. JOSEPH A. McCOY, S.M.

Marianist House of Studies, 3730 12th St. N.E., Washington 17, D. C.

## Simple Hints for Using the New Testament

Continuing his "How to . . ." approach to the reading of Scripture, the author suggests beginning the New Testament with the Acts and going on to the Epistle of St. James. Then he proceeds to offer many simple, practical points to follow as aids to becoming imbued with the Scriptures. The same treatment was followed for the Old Testament in the June 1957 issue.

Father McCoy has been teaching for most of his religious life in high schools conducted by the Marianists. For two years he taught at St. Louis College, Honolulu. He was transferred to Li Ming School, Tsinan, China, where he remained for eight years. He returned to the U. S. as an exchange prisoner of war in 1943. He is superior of the Marianist House of Studies, Washington, D. C., and also assistant mission procurator. He is working on his doctoral thesis, having previously received an M.A. from Catholic University of America.

WE SHALL GO ALONG with the recommendation made in *Enjoying the New Testament* that we start off with the Acts of the Apostles. Here is the way Margaret Monro, author of this wonderful little book, puts it:

To anyone shivering on the brink and screwing up courage for the plunge, one piece of advice can be confidently offered: Begin with the Book of Acts. It is one of the world's great thrillers. And read it like a thriller. Get up right now . . . put a marker in at Acts, and take it for your light reading this week, instead of whatever it was you thought of buying. Put the Bible where you can easily pick it up in odd minutes . . . and just go ahead and read Acts. Read it in snippets if you have to, but finish it this week. Actually, once begun, you will find it exceedingly difficult to stop. It is full of wildly exciting incidents—prison, earthquake, shipwreck, false accusations, plots of murder, miracles, adventures up and down the road—a rattling good yarn if ever there was one. Read it simply for the story. Its author, St. Luke, is a prince of storytellers.

Once you have gotten through Acts you may want to add *Enjoying the New Testament* to your library, and the day may come when you will follow through the entire plan laid down in the book. It takes about twenty weeks of interesting work.

One of the easiest and most typical epistles for a starter is that of St. James. St. James is mentioned in the Acts of the Apostles, so read his work while you still remember about him. Monsignor Knox's translation is especially good if you can get a copy. At any rate have your colored pencil all sharpened up when you get to Chapter Three. Why? Read it and find out.

### St. Paul Is Difficult

St. Paul's epistles are difficult, but there are so many beautiful passages that you will probably find it worthwhile to read them completely, plodding ahead bravely when the going is rough, eager pencil in hand, searching attentively for the numerous verses you will want to underline in red and read again and again. If St. Paul should happen to overwhelm you with his heavy thinking, just console yourself: the same thing happened to St. Peter. In St. Peter's Second Epistle he writes something which we ought to heed in all our Scripture reading:

Our beloved brother Paul, with the wisdom God has granted him, has written you a letter, in which, as in all his letters, he talks of this. (Though indeed there are passages in them difficult to understand, and these, like the rest of scripture, are twisted into a wrong sense by ignorant and restless minds, to do their own undoing.) (3:15, 16.)

Even should you decide to pass over much of St. Paul quickly, resolve to come back to him again later on. Do not miss Paul's letter to Philemon. It was written from prison, and is gentler in tone than some of St. Paul's other writings. One of Philemon's slaves had apparently stolen his master's funds and run off to Rome where he was converted by St. Paul. Now Paul sends him back to his master. Here we might ask you to use your imagination a little and ask yourself why Philemon allowed this letter, written to him personally, to be read publicly in church.

### The Four Gospels

Every Catholic should do far more than just read the Gospels. There is, of course, only one Gospel, but we are going to distinguish the Books of Matthew, Mark, Luke, and John by calling them Gospels, since that seems to be an accepted way of speaking. Our experience with these grandest of all books in meditation and study should be translated into an actual reliving of the life of Christ.

You have heard the Gospels read at Sunday Mass for years, and you have read them yourselves for a long time, no doubt have meditated upon them too, so let us stop for a moment and try a little test. Put this aside for a few minutes and write out a list of the



words which strike you as typical of Christ's vocabulary. . . . Finished? How does your list compare with this one, composed by a famous student of the Gospels: wolf, hen, serpent, wine, fish, seed, lily, servant, talent, net, needle, rock, camel, gnat, fox, groat, barn, mustard, oil, sparrow, sower, bottle?

Christ not only adapted His vocabulary to the capacity of His hearers, but He used the things which were around Him to drive home the doctrinal bases of our holy faith. If the various heretics who professed to see in the body nothing but evil, or who denied a visible Church or a sacramental system as a means of grace had read their Gospels more alertly and with fresher minds they might not have fallen into their errors. So when you read the Gospels be on the alert to see what is really there.

### Here Is To Be Found Knowledge of Jesus

Many of us in our reading of the Gospels seem to fail to realize that God became man so completely and so successfully that He lived in a small town and associated with small town people and did a small town job until He was thirty years of age without anyone's ever suspecting that He was more than a man. We have already mentioned the "excelling knowledge of Jesus Christ" which Holy Scripture is to provide for us, according to the wishes of Holy Mother Church. It is here, in the Gospels above all, that this knowledge of Jesus is to be found. It is here that we shall learn what He did and what He was like.

In *Orthodoxy* G. K. Chesterton talks about the intrepid seafarer who, coming upon a savage coast never before seen by civilized man, takes it by storm, armed to the teeth and talking by signs, only to discover that the barbaric temple on which he wished to plant the British flag was really the Pavilion at Brighton.

For the Catholic, for the Religious, who has never accustomed himself to see what is really in the Gospels and who picks them up for the thousandth time as if it were for the first time, determined to look with new and amazed eyes on the adventures of the Son of God become now at last the Son of Man, the thrill of a lifetime is in store. He has, as Chesterton remarked of his hero, all the adventure and high romance of discovering a strange country without the disgusting necessity of having to land there.

### Speaks As No Other Man

Are you a teacher? This Jesus who steps forth from the school of Nazareth is intellectually alert, emotionally mature, physically vigorous. The long years of laborious poverty had been years of schooling so that now, still a young man, He speaks as no other man had ever spoken. He is a Commander of respect, an Exerciser of power. He is an attractive man, a man interiorly at peace, a man of prayer, indignant honest, forthright, fearless, masterful, patient, and understanding. Consider the paralysis that centuries of tradition, the for-

malism of the Pharisees, the consciousness of being a defeated race had laid upon the Jews and then hear this young Carpenter cry out, "You have heard it said . . . but I tell you," contrasting over and over the Old Law with the New, which He, Jesus of Nazareth, preached to them.

Behold and believe and be amazed at this strange man in a strange land, but be amazed especially at this, that you have never left home. This man among men is He who came to you in Holy Communion this morning. It is He whom you call the Sacred Heart or the Infant Jesus of Prague. It is He with whom you have walked hand in hand for many a year, perhaps without ever realizing how rough that hand was from toil, how deep that voice, how fearful could be those flashing eyes. This is He who is revealed to you in the intelligent and fresh approach to Christ opened to you through an alert reading of the Gospels.

But this "excelling knowledge of Christ" is not to be had by the casual dilettante, but only by one who is willing to search the Scriptures which give testimony of Christ. There just isn't any easy way of taking up the Gospels, reading them, and walking off with a vivid realization of what the human character that God assumed when He became man is like. But it would be worth our time to find out what Christ was like, no matter how long it takes, for Jesus said, "He who sees Me sees the Father."

It was previously mentioned above that Psalm 121 would be well worth memorizing, and of course many parts of the Bible are worth learning by heart. But it is especially the words of Jesus that we should say over and over, make our own, and imbed so deeply in the mind that we will never lose them. The value of this practice can hardly be exaggerated. The memorization of inspirational texts from Scripture forms a basic practice advocated by a famous Protestant clergyman in a recent best seller which has passed the two million mark and which is supposed to have brought new confidence into the lives of hundreds of thousands

Future Meteorologist, Marilyn O'Leary, senior at St. Jeanne d'Arc Academy, Milton, Mass., displays her science project.



of Protestants. That such a process, filling the mind with the most beautiful ideas ever expressed, with thoughts of confidence in God, of the goodness and character of Christ—that such a process would be a healing balm to a troubled soul is so obvious that we wonder why we have not done more of it in the past.

### Underline Passages to Memorize

So if you want to grow in the awareness of the character of Christ, underline the passages in the Gospels you intend to memorize with a special colored pencil, say in green or blue, and get to work taking one text each day until you have filled your mind with a vivid word picture of our Lord. Here are a few texts to start off with, but the most important ones are those you will discover for yourself: John 3:16, Lk. 6:12, Matt. 25:40, Mk. 1:22, Lk. 1:17.

Another good practice which will require a bit of hard work is to search out little passages in the Gospels which, taken just as they are, but analyzed a little more deeply, bring out the character of Christ in brighter relief. Luke 6:10–12 is such a passage.

And He looked round on them all, and said to him, Stretch out thy hand. And he did so, and his hand was restored to him.

And they were overcome with fury, debating with one another what they could do to Jesus.

It was at this time that he went out onto the mountain side, and passed the whole night offering prayer to God.

What a vivid picture of love, and hate, and forgiveness.

Sometimes by omitting a few verses we are more forcibly reminded of the situations in which Christ had to work. In the eleventh chapter of St. John we have this, for example: "Then Jesus wept. See, said the Jews, how he loved him. From that day forward, then, they plotted his death." (John 11:36, 37, and 53).

### As Your Lore Grows

As your New Testament lore gradually grows, learn to put any bit of information you may pick up to immediate use. For example, you hear that St. Mark's Gospel represents the thought of St. Peter, for St. Mark was a disciple of Peter. Armed with this information, take the Gospel of St. Mark for your reading during a few days, and be on the alert for signs of St. Peter's influence. Thus, Mark in his third chapter tells us that Christ "looked around," and after that references to Christ's eyes are rather frequent, so much so that it is said that St. Mark never reports an important speech made by Jesus without mentioning His lively glance. But the terrible words, "And the Lord turned and looked at Peter," referring to the sorrowful glance at the blasphemous and perjured Apostle by the forgiving Christ as He passed through the court, is not contained in St. Mark's Gospel at all, but in St. Luke's. Peter never forgot that look, and he often spoke of Christ's eyes to St. Mark. The introduction to each of the Gospels in the Confraternity edition will give you

plenty of such hints on which to work, e.g., St. Luke was a painter and a physician, St. John was a fisherman, and St. Matthew wrote his Gospel for the Jews.

A little knowledge of the geography of Palestine will help us to appreciate Christ's tremendous feats of endurance in His missionary journeys. Other bits of information will make Christ more real to us as, for example, a knowledge of the kinds of animals and flowers in Palestine. But anything like that had better grow out of our Scripture reading as there is always danger of reading so much about the Gospels that there will not be time to apply ourselves to a direct acquaintance with the inspired word itself.

Just one more idea before we leave you alone with your Bible. Try stringing texts together from various parts of the Bible so that they will form the outline of a meditation, sermon, or instruction. This is easier than would at first appear and is worth trying. Here is one such series which might do for a meditation on several of our Lady's feast days: Genesis 3:15, Esther 15:13, Judith 15:10, Isaias 7:14, Luke 1:28, John 19:27, Acts 1:14, Apocalypse 12:1.

### Confidence in the Future

Probably we could go on like this at great length, accompanying Jesus as He travelled the dusty roads of Palestine and climbed the rugged hills of the Holy Land. At times our New Testament would take us with Him, and with St. Peter, up Mount Tabor, where He would be transfigured before us. At times we would travel with Peter alone, along the main roads of the ancient world, a man with a message. Yet Peter does not seem to have been lonely. Just before his death, in a warm Epistle to all those whom he loved, the impetuous Apostle speaks of the glory of Christ's Transfiguration and of the confidence which he has in the future of the word of God. "It (the word of the prophets) will go on shining like a lamp in some darkened room," he writes, "until the dawn breaks, and the day-star rises in your hearts" (2 Peter 1:19). Long years of meditation on the sacred words of Scripture had changed Peter; they had given him an understanding and a tremendous depth of feeling for those whom he wished to help.

For the most part Peter's knowledge of the New Testament rested in his vivid memories of the very words of the Divine Master. If we cannot share this privilege with him, we can join him in his meditations on the Old Testament and in an abiding consciousness of the tremendous *Good News* which Christ brought to us in the New. As much of the message which Peter heard as God has willed to keep for us in the New Testament, as interpreted and explained by the tradition of the Church. Reading it, talking about it, letting it become part of our very blood stream will do for us what it did for him. Let us stop reading about the Bible and pick up the Sacred Scriptures themselves.

The New Testament texts are from Msgr. Ronald Knox edition.

By **SISTER M. HENRITA, S.S.N.D.**  
120 Allen Street, Chippewa Falls, Wisconsin

## Debating as a Means of TRAINING CATHOLIC LEADERS

Not only does the student gain the ability to think on his feet and to express his convictions before a group but he also learns through debating to shun all forms of shoddy thinking. He learns to distinguish between fact, rumor, and opinion. He learns to discriminate between the opinions of the biased, the uninformed, and the expert.

POTENTIAL LEADERS receive little enough attention in many schools. Because they have no particular trouble with class work, because they are interested in what they are being taught, and because they do assignments regularly and with a great deal of ease, they are often mistakenly thought to be doing "satisfactory" work. The gifted student is often permitted to shift for himself just because he is gifted; yet no group of the student body is deserving of more careful attention and training. These young people deserve better than they are getting in Catholic high schools today.

Conditions in the modern world require that the good Catholic leader not only practice Christian virtue in the solitude of his chamber, but also that he preach the good news of the Gospel from the housetop. A hundred fine Catholics who waste their sweetness on the desert air make little impression when the temper of the times requires another Cyril of Alexandria or a Thomas More to proclaim the truth at least as loudly as error makes itself heard. We Catholics are told we are too often on the defensive. We hug the faith to ourselves in comfortable isolation. We are careful to remain out of controversy. We remain silent rather than intrude what we weakly call "the Catholic viewpoint," instead of boldly labeling it "the truth," or "the facts." We are accused of adhering to a Catholic party line where we might legitimately disagree for fuller discussion.

### Think on His Feet

What many a Catholic lacks is ability to think on his feet and to express his convictions before a group. Some preparatory training is needed to free the young potential leader from the inhibitions and hesitations that keep him from giving witness to the faith he really loves. He needs to be provided with opportunities during his student days for speaking to groups of various kinds, ages, and composition. Courses which prepare

him for leadership should be considered an integral part of the Catholic high school.

### Course in Debate

One of the best offerings a Catholic high school can make to the intellectually above-average is a course in debate. It is safe to say that in many areas Catholic high schools have not been preeminent in this field of public speaking; in fact, Catholic high schools have been preeminent in no phase of public speaking; neither have Catholic high school graduates been outstanding as leaders in their communities. It is appropriate to appraise anew the values of the most intellectual of all high school activities—debating.

Just any kind of public speaking is not enough. Discussion, it is true, helps to free from inhibition. Dramatic training conduces to poise and appreciation of beauty in line and movement. Panels, symposia, round tables—all of these are excellent in their contribution towards the development of the all-around person. Yet debate tops them all from the viewpoint of preparation for leadership, and it does so primarily for two reasons. The first of these is that debate imposes a much sturdier type of discipline than any other kind of public speaking; secondly, it exacts a heavier toll in give and take, with consequent greater potentiality as a character builder.

### Wars on Shoddy Thinking

Debate training makes war directly on all forms of shoddy thinking. A debater thinks through his case by preparing a brief in which each step has a logical bearing on every other. He learns to distinguish between fact, rumor, and opinion. He learns to discriminate between the opinions of the biased, the uninformed, and the true expert. Though he may lean heavily on statistics, he is taught to recognize the hidden fallacy that lurks out of sight in columns of figures. He constantly has practice in documentation of facts. He is on his guard against such propaganda techniques as sweeping or overhasty generalization, bandwagon device, flag-waving, stereotypes, and ingratiating terms. All of this is lightly touched on in the education of everyone, but the potential leader needs more than the casual touch.

He learns to define his terms, first of all. Accuracy and precision in vocabulary receive great stress. Since



he must speak under the pressure of time limits, verbosity and prolixity are weeded out, and since there is a tendency to fall into a debate "jargon," the good debater must constantly search for fresh ways of expressing ideas during the course of a session. This bears fruit in a fluency and skill with words that leaders in public life need if they are to win and hold an audience.

Sound debating theory puts a premium on objective reasoning and discounts unsupported opinion and theorizing. In an age when sweeping generalizations and other propaganda devices are often the stock-in-trade of the political orator, the glib of tongue learn that more is needed in the halls of debate. Debaters learn to appreciate the difficulty of discovering absolute truth and oftentimes of distinguishing between truth and falsehood, fact and opinion, accurate statement and glib assertion.

### **Pressure Expedites Evaluative Progress**

The very pressure put upon the debater expedites this evaluative process. He becomes acquainted with a new question in September. By late October or November, he is participating in broad discussion of the question; by mid-November, he must be prepared for tournament experience. His preparation is never done. He is under constant preparation for a speaking appearance for from four to five months of the school year. Sometimes the whole case must be discarded for an entirely new approach; sometimes the case must be revamped, with a different arrangement and rephrasing of essentially identical arguments. Good debaters continue their study of the question through the whole season, thus getting continual practice in forming judgments on the value of ideas. Inhibitions, nervousness, indecision, and lack of self-confidence are bound to disappear under the impact of this training.

### **Practice in How to Study**

Moreover, not the least of the debater's gains is practical experience in "how to study." Periodicals and books unknown to the average high-school student become everyday fare of the seasoned debater who wishes to become a superior practitioner of his art. Just as important is the effect on a student's attitude toward all classes. History, science, and mathematics become to him ways of discovering some of the needed answers to his debate problem, just as language and literature teach him effective ways of expression. He listens with wide-eyed attention, mind as alert as his senses. All knowledge becomes relevant. Philosophy opens its charms to his opening mind. Logic enchants him. No longer for him the "vegetable" existence through hours of class. As a consequence, the level of his conversation rises, in marked contrast to the "What-did-you-do-last-night" effusions to be heard in the halls of any high school. When high school boys get just as excited over the intricacies of a foreign trade policy

as they do over a football play, their grasp on the subject is more than just surface-deep.

### **Thinks as He Reads**

If the debater is to conserve for future use the essence of what he reads, he must take notes. Since debating practice calls for documentation of evidence, he learns how to identify notes by proper labels of source, date, and page. He reads with clear-cut objectives. He has a goal in mind—proof of his case. He thinks as he reads, always on the search for thought that will lead him closer to the truth of the proposition. Could any teacher wish for better motivation for study?

All this imposes a discipline upon the debater that is foreign to discussion in any of its forms. Discussion has its own values, I repeat, and I have no wish to belittle them, but the leader needs the mind-building power of the limitations imposed by the rules which surround debating contests and the drive that is inherent in its competitive character.

Competition in education has come in for a great deal of unfavorable criticism; yet great leaders of men, such as Knute K. Rockne of Notre Dame, have used it with daring and persistence to guide the young to leadership without the devastating effects that are often mentioned. If competition and the "fight-to-live" drive succeed in football, why should they be so dangerous and obnoxious in the arena of ideas? The answer is that they are not. To revel in a good intellectual fight, to keep fighting a whole season through and never to stop trying and never quit—if young men and women could be deeply imbued, through debate, to do everything this way, the future of the Church would be in safe hands.

### **Failure to Face Facts**

To quote abuses that have arisen and will always arise as proof that debating is harmful is like arguing that football should be abolished because boys break bones in playing the games. There are accidents in sports as well as in the classroom. There are poor coaches of debate just as there are of any physical sport. Some will stoop to any tactics to win, others are unsporting and unable to accept defeat gracefully, enmities are bred, dislike fostered, and snobbery practiced. These are human failings that exist wherever the human personality is at work; they prove nothing except that the participants *are* human. They do not prove a thing against debating when it is under the direction of competent and strong-charactered guides. To find fault with competition itself is a failure to face facts. Our young people will live with it all the rest of their lives "Competition keeps the lid on," ran a *Newsweek* headline, and it may be added, keeps the boiling point at a safe distance, because it is an energy release of a safe and distinctly valuable kind.

### **Character-Building Value**

Not the least desirable quality of debate to educators

should be its character-building value. As in all activities based on the contest, or competitive, idea, debaters learn how to win without vainglory and to lose without a sense of humiliation. No one wins all the time. Even the best experience "off" days and setbacks. These are lessons for life. The debater is under constant criticism, to which he trains himself to listen courteously. Too much praise believed in, he finds, does him no good, whereas, on the contrary, the sharp barb of criticism, galling as it may seem at the moment, is just what he needs to send him back for more work and harder effort. The leader needs to learn to face this sort of thing to save him from wilting under the cold winds of opposition. Any attempt to browbeat one's opponents, to belittle personal qualities, to mistake opposing debaters for their arguments as valid targets, usually meets with severe censure from judges and coach.

As improved transportation makes possible participation in interscholastic debating by more and more schools, students meet an ever-widening variety in cultural background, race, creed, and social status. Yet these are not the factors which will decide the outcome of the contest between them. It is only how they have helped to shape the minds of the debaters that will count. This is democracy at its best—young minds meeting in the arena of ideas and learning tolerance for those of others, while stoutly defending their own.

### Mind Alerted

Of course, debating in itself will not make a student an *informed* Catholic. The facts he gathers may have little bearing on Catholic dogma as such, though many of the debate propositions of recent years included direct application of Christian principles as embodied in the social encyclicals. Yet, because his mind has

been alerted through debate, he brings to all his classes a more alert and intelligent mind than the average student, and from classes such as religion and social science, he takes away a firmer grasp and a deeper understanding of religious truth and the principles that should rule men in their dealings with fellowmen.

Just as "conference maketh a ready man," so constant practice of the speech arts, under the difficulties of debate, make him ready to assume over his fellowmen that kind of ascendancy to which we all willingly subscribe. Consequently, almost without exception, schools' best students are debaters. Either debate attracts the highest caliber of student intelligence, we conclude, or it so alerts the mind that debaters become the most intelligent students in the school. Can we do better Catholic Action than to give our young people of high intelligence this training for leadership?

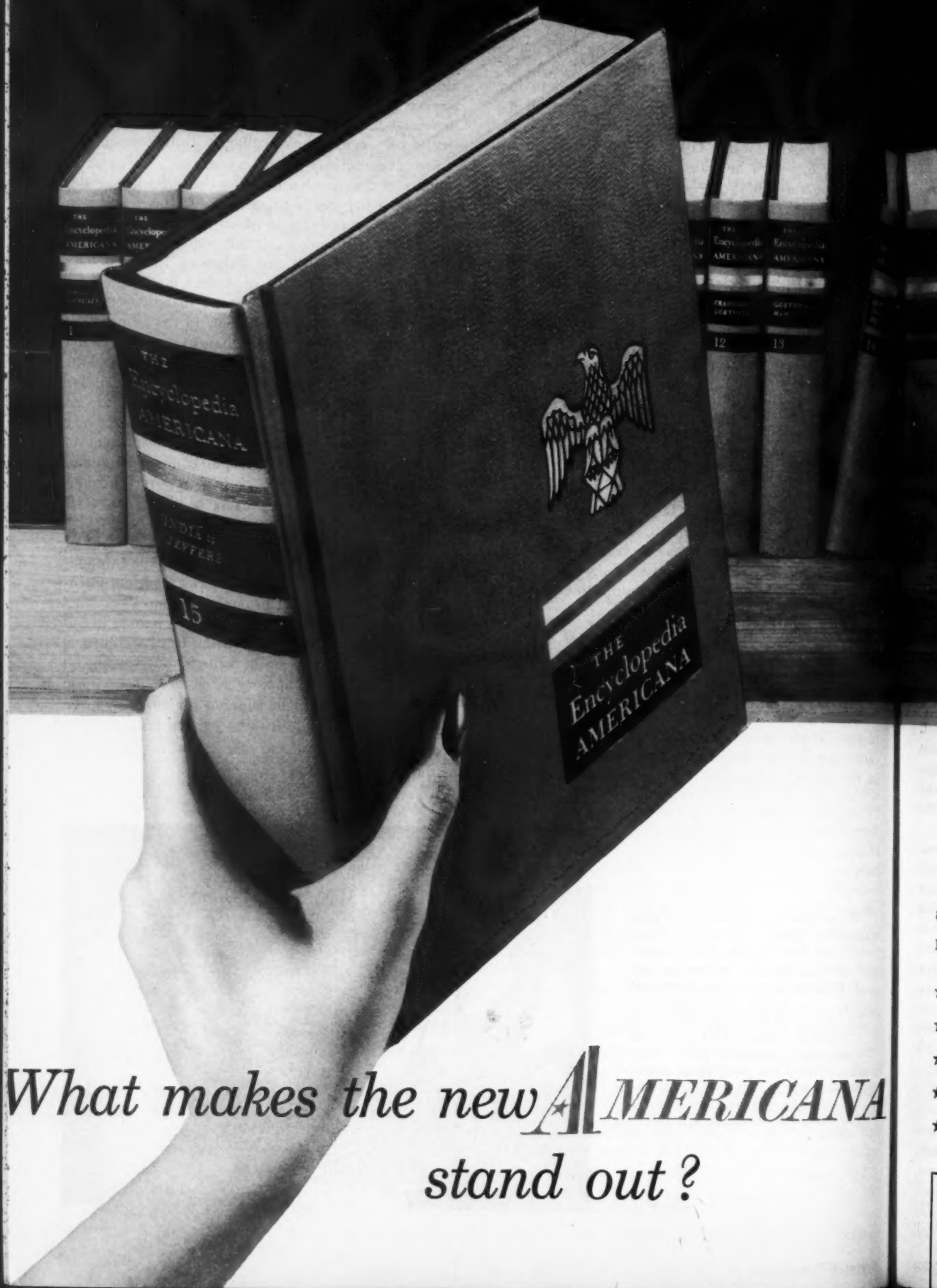
"Catholic Action," said St. Pius X, "will not please certain timid souls, who, though good-living, are so attached to their habitual quiet and so afraid of every innovation that they believe it is quite sufficient to pray. . . . But those good people, whom I could call optimists, will wait in vain for society to re-Christianize itself simply by the prayers of the good. It is necessary to join with *action*."

The kind of action I plead for is that the voice of Catholic men and women be made articulate throughout the length and breadth of America; that our Catholic students may not sit in our classrooms as passive imbibers of potent truths which forever remain irrelevant to life, going out timidly loving truth and justice, and saving their own souls, perhaps, but leaving no impress on their contemporary generation; that, on the contrary, the intellectually superior students may leave our high school prepared to be fearless champions of justice and right, ready to take the offensive as well as the defensive in the cause of Christ.

News when it's news—Sisters who visited the Pfau NCEA convention booth during Easter week learned how the teletype is used from Junior Catholic Messenger Editor Roy Lindeman.

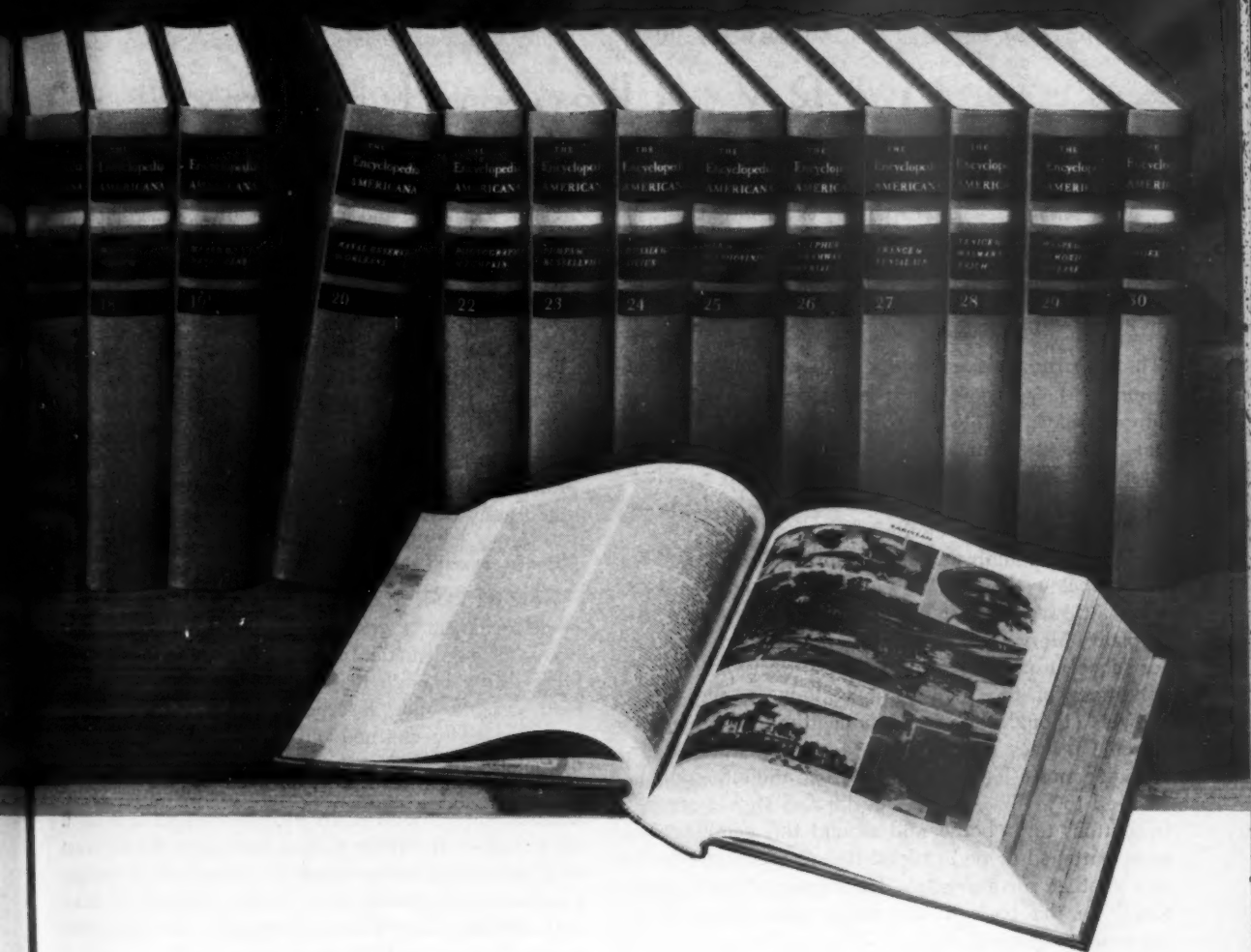
The Sisters are from left: Sister Dorothea, O.S.U., Toledo, diocesan supervisor; Sister Mary Louise, Mary Manse College; Sister St. Dominic, St. Ursula Academy; Sister Mary Bernardine, O.S.U., diocesan supervisor.





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# MARY, Then and Now

What going to school meant to Mary of the famous lamb, what she wore and ate and read are delightfully told in this article which contrasts the then and now.

Sister Marguerite will be recalled for her previous contributions. She is a graduate of Johns Hopkins University. She also pursued further studies at Catholic University of America.

THE ONE-HUNDRED-AND-FIFTIETH anniversary of the famous Mary whose lamb followed her to school brought forth an interesting story about the incident. It also furnishes some reflections on the differences between the life of a nine-year-old girl in 1815, and one of the same age in the nineteen-fifties.

Take the matter of clothing:

Mary-of-the-lamb wore pantalettes that came to her ankles, below them white stockings and (in the picture) little sandals fastened with straps over the arch. Actually, Mary must have worn high-buttoned shoes for school, especially in view of the dusty or muddy conditions of the roads. For underwear, she wore drawers (though the word was mentioned only in the extreme privacy of the home, and they were never called "pantees" or "paddees." At one time, they were referred to as "pockets"). The drawers were fastened by buttons to a "body" and around this combination were buttoned or tied at least three petticoats, which was another private word. Then came a dress, buttoned up the back to the neck, with sleeves that reached to the wrist.

## Laundry Laborious

Now, all these garments were ruffled, and each ruffle was probably edged with lace. That is something to consider when the sewing machine had just been invented and had not yet come into general use, when the laundry was done by laborious scrubbing (no soapless detergents and automatic washing machines) and when there were no electric irons, only *flat irons* which were heated against a wood-burning, or (more rarely in the country) a coal-burning stove.

The stoking of the fire was most likely the chore (one of the many) of brother Nat, at whose instigation we are told the lamb followed Mary to school. It's a wonder he had time for mischief, when we consider that merely on the question of keeping the wood box filled there was involved considerable labor.

## Walked, Skipped, or Ran

So Mary was properly dressed in all these cotton or

woolen garments, and with the addition of a hat (also ruffled and called a bonnet) she scampered off to school. How did she get there? She walked, skipped, or ran. All the children lived within a radius of two miles from the schoolhouse, and that was not considered too long a walk even for a nine-year-old. There were no machines, no buses, and it was only rarely that a farmer could spare his horses to be hitched to a "buggy" to take his young ones to school. Those families that could afford such transportation probably placed their children in private boarding schools anyway.

## Hearty Breakfast

Now for food: Mary's school day was well fortified by a breakfast of corn-meal mush, or perhaps pancakes, or homemade bread: great thick slices with crust sturdy enough to give good exercise to Mary's teeth—second ones, just newly come in. There was butter recently churned out on the old stone porch near the dairy, and probably a cup of milk to drink. If she was allowed coffee, it was made from coffee beans freshly ground in the little coffee mill that stood on a shelf in the kitchen, and there was thick cream to go into it and brown sugar. No breakfast of orange-juice-and-toast would have been tolerated in those days. Besides, there was no orange juice. Oranges were a special treat for Christmas only.

For lunch, Mary carried to school several sandwiches made of the same thick-sliced bread with roast beef or jelly between the slices. Perhaps there was a generous wedge of pie. Presumably it was springtime (or there would not have been that frisky lamb) so the fruits were not yet in season, but she may have had a fragrant apple from the barrels that had been filled in the autumn and carefully kept in cellar or attic all during the winter. There was no school cafeteria to serve a hot lunch. For drinking, Mary and the others used the dipper attached to the bucket of water which some older boy had pumped from the well nearby.

## Nine to Four

There were long hours in school: from nine to four—and Mary, if it were a one-or-two room schoolhouse, waited her turn at reciting her geography, history, memorized poem, or reading or spelling. Otherwise, she studied quietly with the rest of her class, or did her sums or other assigned work that we would call

"seat work." Audio-visual education was a thing of the future; but perhaps Mary learned a great deal from looking and listening while the older children recited; she got a thorough review while those younger were taking their turns. Or maybe if she took to day-dreaming, she could gaze out the window at the budding trees, saucy birds building their nests, or timid squirrels beginning to frolic from bough to bough, thus learning about nature from firsthand observation.

By the time Mary ambled home through the country lanes (and we may be sure she found a short cut across the fields if possible) the day was far spent. She had time only to change her school dress for a plainer house dress, and help get supper. It might be fried mush this time, bread and butter, roast lamb, jams and preserves from last year's fruits, cake, or pie.

### Those Lamp Chimneys!

Since the dark came early, the family ate supper by lamplight—furnished by lamps whose wicks, soaked in oil (later, kerosene), produced a warm, homey illumination and made beautiful the faces of beloved parents, brothers, sisters, grand-parents, or older unmarried aunts. But—those lamp chimneys! Every day they had to be washed, for the smoking wick created a smudge—a smudge that prevented the light from shining clearly, and every housewife would scorn anything less than perfection in the shining glass chimneys. But only hot water could cleanse them thoroughly, and hot water was not gotten then at the turn of a spigot. In fact, there was no spigot.

### Accomplished Knitter

After the dishes were washed and dried, there was time to sit by the fire with her mother, who was showing her a new pattern in knitting: every little girl was an accomplished knitter by the time she reached Mary's age. No radio, no TV, and very little literature for Mary's entertainment: McGuffey's Readers—those treasures of verse and stories—had not yet been published; Hans Christian Andersen was born about the same time as Mary, so she did not yet have access to his intriguing fairy tales. She might perhaps have a volume of Grimm's fairy stories, if they had by that time been translated from the German. There may have been a precious volume of Shakespeare. But if she depended on the American literature available at the time, Edwards' "Sinner in the Hands of an Angry God," or Dickinson's "Letters of a Farmer in Pennsylvania" would have made rough going and discouraging reading for the little girl.

Perhaps before bedtime there was opportunity to sit around the fire, popping corn, or roasting chestnuts or apples. Then, when Mary's head began to droop, Mother or Father would say:

### To a Cold Bedroom

"Up you go, Mary!" And she would climb the narrow stairway to her cold bedroom. No time for loiter-

ing here, if the winter weather was lingering—a hasty shedding of all those garments, pulling over her head a flannel nightgown, and she was cuddling down within the feather bed—a mattress made from goose feathers patiently saved through the years. Washing of teeth and face and hands would have been taken care of in the kitchen previously, whereas—a bath? That was saved for Saturday afternoon, again in the kitchen which was always the warmest room.

### Only in the Past Forty Years

Now, the significant part about all this is that Mary's grandmother as well as Mary's grandchild probably lived just such a life as we've been describing. It is only within the past forty years that the advent of electricity and automation has made possible such startling changes in transportation, diet, housekeeping, education, marketing, and about every phase of life that can be mentioned.

But there are two things that have not changed: little girls now can be just as dear and sweet, just as motherly in their care of pets; and—

The lambs haven't changed!

### Nor Catholic Instruction

Furthermore, in the midst of changing circumstances, it is a comfort and a security to realize that, in the mercy of the Lamb of God, Catholic instruction has not changed. Methods, yes. Parochial schools have gained immeasurably by advances in automation which have kept pace with their own growth. But, whether in a pioneer cabin on the outskirts of civilization, or in the ultimate of modern architecture, a religion teacher can still stand before her class and begin with:

"God made you to love Him, to serve Him, to be happy with Him forever in Heaven."

*This group of senior history students of Annunciation High School, Detroit, Mich., gave a panel on the U.N.—its work and various councils. The panel was also presented to the entire student body at an assembly last October.*







## Choosing a CATHOLIC COLLEGE Series

# BRIAR CLIFF COLLEGE

## Sioux City, Iowa

Briar Cliff College for women, resident and day, is conducted by the Sisters of St. Francis of the Holy Family of Dubuque. From 1930 to 1937 Briar Cliff functioned as a junior college. In 1937 the curriculum was arranged to include the third and fourth years of college work. In that same year a teacher-education department was opened and arrangements for practice-teaching in the public schools were made with the Sioux City Board of Education.

### LOCATION

The College is attractively situated on one of the highest points of land in the northwestern part of Sioux City. As the campus occupies a tract of seventy acres of rolling hills, the freedom of outdoor life is added to the many advantages which residence at the College assures.

Sioux City, located at the junction of three states, is accessible by the following railroads: Illinois Central; Great Northern; Chicago and Northwestern; St. Paul, Minneapolis and Omaha; Chicago, Burlington and Quincy; and Chicago, Milwaukee, St. Paul and Pacific.

Letters regarding admission should be addressed to: *Office of the Dean, Briar Cliff College, Sioux City, Iowa.*

### ACCREDITATION AND AFFILIATION

Briar Cliff College is accredited as a degree-granting institution by the following agencies: North Central Association of Colleges and Secondary Schools; The National Commission on Accrediting; The State University of Iowa; The Iowa State Department of Public Instruction for Certification of Teachers; The Iowa Board of Nurse Examiners. The College holds membership in: The National Catholic Educational Association; The Association of American Colleges; The American Council on Education; The American Library Association.

### COLLEGE OBJECTIVES

The major emphasis at Briar Cliff College is consistently on intellectual discipline through which the student discovers life's purposefulness in terms of those higher realities beyond merely material ends. Not only to have a knowledge of facts, but to know how to think, to integrate facts with the whole of reality; to be able to make a sound aesthetic or moral judgment on the basis of the objective scale of values; to understand one's human role in the light of science and history and of membership in the Mystical Body of Christ—this will abide and give meaning and graciousness and beauty, no matter what (or even in spite of what) one's position in the mundane scheme of things.



## FACULTY

Sisters of St. Francis of the Holy Family; priests, lay men and women.

## LIBRARY

28,000 volumes; 285 subscriptions to current periodicals; audio-visual aids.

## DEGREES

The College confers the following degrees: Bachelor of Arts, Bachelor of Music, Bachelor of Science, Bachelor of Science in Commerce, Bachelor of Science in Medical Technology, and Bachelor of Science in Nursing.

## DIVISIONS OF THE CURRICULUM

1. *Division of Letters and Fine Arts* includes the department of English and the classical and modern languages, dramatic art and speech, art, and music.
2. *Division of Natural Sciences and Mathematics* includes the departments of the biological sciences, chemistry, mathematics, and physical sciences.
3. *Division of Religion and Philosophy* includes the departments of religion, philosophy, psychology.

4. *Division of Social Science* includes the departments of history, political science, and sociology.

5. *Division of Community Service* includes the departments of home economics, education, library science, nursing, physical education, and secretarial science.

## CO-CURRICULUM AND EXTRA-CURRICULUM

*Student Personnel Services:* health service; guidance program; lectures and professional concerts; annual retreat; formal and informal social functions; Placement Bureau.

*Student Societies and Clubs:* Student Cooperative Council; Women's Recreational Association; Future Teachers of America; Mendel Club; Gold Masque (dramatics); International Relations Club; St. Cecilia Music Club; Sodality of Blessed Virgin Mary; Third Order Secular of St. Francis; academic fraternities.

*Student Publications:* *Cliff Courier* (newspaper); *Prologues* (magazine).

*Athletics:* Member of the State and National Athletic Federation of College Women. Activities include intramural tournaments (tennis, badminton, bowling, archery, speedball, volleyball, basketball, and ping-pong), parties, and other events not related to athletics.



## ADMISSION REQUIREMENTS

A minimum of fifteen units from an accredited high school is required for admission to freshman standing. A unit is defined as a course satisfactorily pursued for five periods of forty-five minutes each during a school year of thirty-six weeks. Laboratory periods of double length are counted as one class period. The high school units required for entrance should be distributed as follows: Required: English (3), Social Science (1 $\frac{1}{2}$ ); Restricted Electives (6 $\frac{3}{4}$ ) selected from the following: English, Foreign Language, Social Science, Mathematics, Natural Science. Free electives (4). These four units may be chosen from the subjects listed in the preceding group or from others usually credited in standard high schools. Not fewer than one unit, however, will be accepted in science or foreign language.

*Admission to advanced standing:* Applicants for admission to advanced standing must present official transcripts of high school credits earned in other colleges with a certificate of honorable dismissal. Although applicants from an accredited

college are admitted to advanced standing without examination, the permanency of such standing is dependent upon subsequent work in this college.

## EXPENSES PER SEMESTER

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## TEACHER TO TEACHER IN BRIEF

### SCHOOL DAY

#### THE P.A. WAY

By Pierre Marais, M.A., (Pseud.)

This satire on the unrestricted use of the public address system in a school is from the pen of an experienced teacher whose work we have published twice previously. The author, in a spirit of charity, asks for pseudonymity for self and school.

THE SCHOOL's public address system is that system used by the many for the benefit of the few who neither read bulletin boards nor listen to the homeroom announcements. The P.A. has a varied voice box hanging like a cyclops eye in each room. It is the pyre on which the petty rubrics of daily news flashes are constantly being simmered. Teachers who are under fire from this battery of announcements will understand the following medley of co-curricular blurbs:

To culminate their poetry unit, the freshmen were reciting favorite poems memorized for the occasion. Miss Bess Robinson felt that all was going well as lanky Jim shuffled to the front and began:

Do you feel the call of the sudden spring  
 Do you crave to fly with an eager wing?

"Will the owner of the car with the license number 1234 please move the car," the P.A. blasted. Not satisfied with the once-over-lightly, there was a repetition, "that's number 1234 license."

"Continue, James," Miss Robinson smiled.

Do you long for the waves and the open sea,  
 Do you burn to be free, be free, be free?

"The following hockey players will be excused at 2:00 o'clock for

the game." The coach's voice then called the names. Miss Robinson weakly smiled in feigned tranquility and motioned to Judy for her recitation.

I taste a liquor never brewed  
 From tankards scopped in pearl;  
 Not all the vats upon the Rhine  
 Yield such an alcohol.

"Will the health class please bring their workbooks to class today," the phy-ed teacher said. He cleared his throat and continued. "And as long as we've interrupted, we may as well read the basketball schedule for the next two weeks."

Miss Robinson toyed with the paperweight and looked menacingly at the P.A. box which loomed like a deluxe gargoyle in the corner of the room. The next student, buck-toothed Edwin, came forward. The calm teacher paused a moment and then quietly explained that since the announcements concerned only the upper classmen, they would (just for this time) continue the recitations, the P.A. notwithstanding. Edwin grinned nervously and began:

A robin redbreast in a cage  
 Puts all heaven in a rage.

"Will the student who left his rubbers in the entrance please remove them, that is no place for rubbers."

A poem should be palpable and mute  
 As a globed fruit.

"All Red Cross delegates will meet in room 201 during activity period today."

A poem should be dumb  
 As old medallions to the thumb.

"And volunteers for the cerebral palsy drive will also meet today in room 202."



A poem should be wordless  
As a flight of birds.

Miss Bess Robinson seemed uncomfortable. Somehow she was not enjoying the poetry hour. Edwin raced to the end of his poem and grinned victoriously. Henry's turn was next. There is a Henry in every class. Henry could always be counted on to do something different.

"Miss Robinson," Henry mumbled, "I have a lot of short poems. Is that okay?" It would hardly help to protest now. The assignment was to memorize and recite lines of poetry. Henry sensed his victory and turned toward the class.

The Lord in His wisdom made the fly  
And then forgot to tell us why.

Henry paused, shifted his weight to the opposite hip, and stole a quick glance at Miss Robinson, who assumed the pose of the Great Stone Face.

Algy met a bear  
The bear was bulgy  
The bulge was Algy.

Miss Robinson examined her fingernails. The P.A. resumed fire:

"Will the play cast please look at the bulletin board for the practice schedule. Please be on time for dress rehearsal. We must hurry to be ready for the opening curtain."

Snails do the holy  
Will of God slowly

Henry paused. Miss Robinson now adopted the look of Sitting Bull as she closed her eyes and felt her face flush. Henry rushed through his concluding lines:

Little gamboling lamb  
Do you know where you am  
In a patch of mint.  
I'll give you a hint,  
Scram, lamb!

Henry returned, a triumphant Trojan, to his desk. The freshmen luxuriated in suppressed amusement.

A ear-splitting shriek from the P.A. indicated that an amateur was handling the panel of knobs. The students winced, clapping their hands over their ears. With a dangerously detached attitude, Miss Robinson looked out upon the

winter sky where the ashen stub of day clung tenaciously to the gray horizon.

The P.A. barraged: "G.A.A. members! Be sure to come to the meeting after school today. A big surprise is in store. Don't miss it. Beware! That is, ah, er, Be there!"

With an ominous glint in her eyes, Bess Robinson called on Sharon. Sharon was a studious girl who brought a sense of seriousness to her work. She swished up to the front, tilted her head as she had so often practiced in the mirror, and began:

Booth led boldly with his big bass drum.

"There will be band practice tonight at 7:30. All members must be there."

The saints smiled gravely and said, "He's come!"

"And when you do assemble, band members, please don't play on other students' horns."

The banjos rattled and the tambourines



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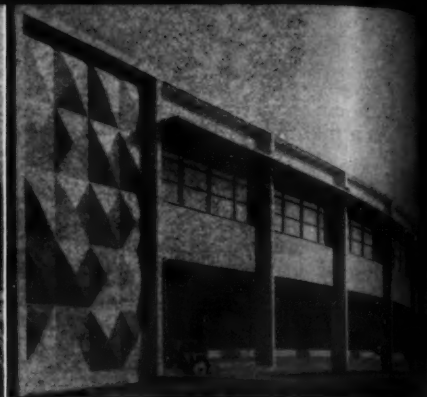
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Rockhurst College for men, resident and day, is under the control and direction of members of the Society of Jesus. Chartered on August 30, 1910, it is incorporated under the laws of the State of Missouri and authorized to "confer such academic degrees as are conferred by colleges and universities in the United States."

### LOCATION

The Rockhurst campus covers approximately twenty-five acres in the exclusive South Side residential district of Kansas City, Missouri. Correspondence regarding admission should be addressed to: *Office of the Dean, Rockhurst College, 1137 Rockhurst Road, Kansas City 10, Missouri.*

### ACCREDITATION AND AFFILIATION

Rockhurst College, as a four-year liberal arts college, is an accredited member of the North Central Association of Colleges and Secondary Schools. It holds membership in the Jesuit Educational Association, the National Catholic Educational Association, the Association of American Colleges, the American Council on Education, the Missouri College Union, the American Association of Collegiate Registrars and in other national and state associations in various fields of knowledge.

### COLLEGE OBJECTIVES

Rockhurst is a Catholic liberal arts college which provides those means that are considered best to form the cultured Christian gentleman. It lays a foundation in learning and culture, which later may be followed, if desired, by specialized courses in the professional schools, and provides experience designed to help the student to train his will and to control his emotions. It seeks to produce the educated man possessed of a mind trained to orderly thinking, broad knowledge and understanding, social competency, and a practical Christian philosophy of living—in short, to build an integrated personality.

## ROCKHURST COLLEGE

Kansas City, Missouri

### FACULTY

Members of the Society of Jesus (S.J.) and lay officers of instruction.

### LIBRARY

26,000 volumes; 270 periodicals, foreign and domestic; audio-visual aids.

### DEGREES

Rockhurst College confers the *Bachelor of Arts* and the *Bachelor of Science* degrees with concentration in any one of the following fields: Biology, Chemistry, Economics, Education, English, History, Latin, Mathematics, Physics, Philosophy, Sociology. In the Division of Business Administration the College confers the semiprofessional degrees of *Bachelor of Science in Business Administration*, with concentrations in Accounting, Business Administration, Finance or Marketing, and *Bachelor of Science in Industrial Relations*, for students majoring in Industrial Relations. The degree of *Associate in Business Administration* is awarded to students who satisfactorily complete one of the regular eighty-hour evening curricula in Accounting or Business Administration.

### DIVISIONS OF THE CURRICULUM

1. *Division of Languages and Literature*, including the departments of English, Classical Languages, Modern Languages.
2. *Division of Social Science*, including the departments of Economics, History, Sociology.
3. *Division of Natural Science and Mathematics*, including the departments of Biology, Chemistry, Mathematics, Physics.
4. *Division of Philosophy, Theology, and Education*.
5. *Division of Business Administration*, including the departments of Accounting, Business Administration, Industrial Relations.
6. *Division of Health and Physical Education*.

N.B. Rockhurst College has a summer session and evening

The CATHOLIC EDUCATOR





sessions, and regularly offers non-departmental courses in Music.

#### CO-CURRICULUM AND EXTRA-CURRICULUM

**Student Personnel Services:** annual retreat; individual counseling program; health service; Placement Bureau; lectures and recitals; formal and informal social functions.

**Student Societies and Clubs:** Academy of Science; Aquinas Philosophy Club; College Band; Rockhurst Glee Club; Dramasquers; English Club; Debating Society; Gun Club; Radio Club; Student-Faculty Committee; Student Union; League of the Sacred Heart; Sodality School of Parish Activities.

**Student Publications:** The Rockhurst College Hawk (newspaper); The Rock (annual).

**Athletics:** Students who are eligible may participate in basketball, baseball, and minor sports. For students who do not choose to become candidates for the varsity squads a full program of intramural sports furnishes opportunity for recreation and physical exercise.

#### ADMISSION, GENERAL REQUIREMENTS

Applicants for admission to the Freshman class should present as soon as possible after high school graduation, preferably before August 15, the official Application for Admission to the Dean. The applicant will apply directly to his own high school for his academic record, record of tests, and other information that will give evidence of the scholastic ability, character, personality, and health required for admission to the College. Except in cases where distance excuses, all applicants for admission are required to call at the office of the Dean for a personal interview.

#### ADMISSION, SCHOLASTIC REQUIREMENTS

For admission to the Freshman class candidates must offer not less than fifteen acceptable units from an accredited four-year high school, or twelve acceptable units from a three-year senior high school.

Graduates of four-year high schools must offer at least eleven units selected from the fields of English, Foreign Languages, Mathematics, Natural Sciences, and Social Sciences. These eleven units must include three majors of three units each or

two majors of three units each and two minors of two units each or one major of three units and three minors of two units each. Non-graduates who have completed at least twelve units of high school work and rank within the upper third of their class and are recommended by their principal will be considered for acceptance but will not be finally accepted until they have passed aptitude and proficiency tests given by the College.

A major consists of three unit courses in one field of study. A minor consists of two unit courses in one field of study.

One major, three units, must be in English, and ordinarily one minor, two units, must be in Mathematics, including a unit of Algebra and one of Geometry. In addition, candidates for the A.B. degree must present at entrance or secure during the first two college years four units of high school Latin.

The remaining units of the required fifteen or twelve may be selected from any subjects accepted for graduation in accredited high schools. Graduates who have ranked in the top ten percent of their classes and who are highly recommended by their principals may be admitted without strict adherence to the subject requirements.

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**Illustrations:** *Opposite page, top:* between classes, faculty residence hall in background; Pontifical Mass in the College chapel; Messman Hall, new student union building.

*Opposite page, bottom:* free time in Conway Lounge; Cardinal Spellman launches \$2,500,000 expansion program; laboratory session in developmental anatomy.

*This page, top:* informal faculty-student session in Memorial Lounge; snack time in student dining hall; the "Hawks" at home in the Mason-Halpin Fieldhouse.

*This page, below:* practice-teaching class; a proud family at commencement; student-editors of *The Hawk*, campus newspaper.





Jing-jing-jingled—the hands of the queen.

Sharon shot through to the finish and returned to her seat. A pause ensued. Miss Robinson was evidently absorbed in thought. So engulfed was she that she merely sighed the next name. Mildred! Mildred nervously eyed the clock to see if there would be time enough before the bell. Mildred clutched her wad of handkerchief and jerked herself forward in fast, pitty-pat steps. She sing-songed:

The time has come, the walrus said  
To talk of many things:  
Of shoes—and ships—and sealing wax  
Of cabbages and kings.

The bell rang mercifully and the freshmen poets scrambled out of the classroom.

And since this is an allegory with a happy ending, it must be reported that at the next faculty meeting, Miss Bess Robinson volunteered to serve on a faculty committee to study the P.A. problem. Later, when they won a vote of approval on their plans, the public address

system was used only twice daily when all announcements had to be made. No more cabbages and kings in the new P.A. way for each school day!

## LAY ADVISORY COMMITTEES

By Brother Leo V. Ryan, C.S.V.,  
Asst. Professor of Business Administration and Director, Evening Div.,  
Marquette University, Milwaukee 3, Wisconsin

WITH THE ADVENT of more lay teachers and expanding clerical, custodial, and cafeteria staffs in larger Catholic schools, the work of the laity takes on new significance in Catholic education. The laity, as a group, have been the loyal and staunch supporters of Catholic education, especially at the parish level. The laity have supported a dual school system, aided the Church in accomplishing its teaching mission by raising funds to construct schools, by enrolling their children in them, and supporting the schools through tuition payments and related fund-raising activities.

## New Proportions

The business management of Catholic schools must take on new proportions if schools are to adjust to the mounting tidal wave of new students. As the management functions of planning, organizing, and controlling become more complex in an increasingly specialized economy, the need for lay assistance in the business management of Catholic schools becomes more apparent.

The laity are our greatest human resource, if not always so rich in the goods of the world, at least rich in experience and wisdom gained daily in the marketplace. Who would be more willing to give of their time and talents? Who would have a more dedicated interest?

Brother Ryan devoted the 1956-57 school year to a national study of business management in Central Catholic high schools, travelled nearly 25,000 miles conducting management audits in central schools, and completed his doctoral dissertation. During the past summer he served as visiting lecturer at a workshop on economic education, Bradley University, and conducted a workshop on school management, St. Mary's University, Xavier, Kansas.



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The laity in general, parents in particular, have an interest in school business administration and a valuable contribution to make in this management area.

### Capitalize on Lay Interest

The Lay Advisory Committee is one means to capitalize on lay interest and experience. The Lay Advisory Committee has a number of important contributions to make to the high school. The Lay Advisory Committee has public relations value. The Committee provides a select group to whom the administration can explain the work of the school. The committee can, in turn, transmit the information gained from the school authorities to other interested individuals in the local community. The Catholic high school performs an important community function when it undertakes the education and training of the Catholic youth of a city. In performing this function, the Catholic church high school, which symbolizes Catholic education in a city, is "a partner, not a competitor with public education."<sup>1</sup> The Lay Advisory Committee can assist the

school in the process acquainting the community with the program and the philosophy of Catholic schools. If a program of a similar nature has not been inaugurated to acquaint parents, Catholics in general, and the public with the aims and goals of the Catholic secondary school, then the Lay Advisory Committee can assist in establishing that phase of the public relations program.

### In Age of Specialization

In an age of specialization, the Lay Advisory Committee can assist the school administrators by advice and direction in given areas of business management. The Committee can provide the school with a group of laymen who have specialized in various facets of business administration and the professions, and who are willing to devote their attention and talents to the needs and problems of the central high school. Among the parents of students enrolled in any central Catholic high school can be found: accountants, businessmen, contractors, doctors, engineers, financiers, industrialists, lawyers,

purchasing agents and skilled craftsmen in a variety of fields. These men would willingly advise school administrators in the formation of business policies, and in the development of good management practices which would, perhaps, enable the school to discharge its business affairs with increased efficiency and economy.

The interest of these people is evidenced by their generous voluntary support of the central school. School administrators should capitalize on their role as partners with parents in the role of educating youth, and encourage friendly, helpful parental assistance in the development of the school program. The very title of the Committee suggests that the group is *advisory* and not legislative.

### Msgr. McManus' Hope

Monsignor McManus several years ago expressed the hope that "two badly needed developments in financing Catholic education" would soon be accomplished. One of these developments was "greater lay participation in the manage-

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TABLE I

**Lay Advisory Committees in 136 Central Catholic High Schools**

Question:	YES		NO		No Ans.	
	#	%	#	%	#	%
1. Does the school have a lay advisory committee?	22	16.2	111	81.6	3	2.2
1a. If yes, how are members selected?						
Method of selection:	#	%				
Appointed by pastors	7	31.8				
Selected by principal	4	18.3				
Appointment-not specified	2	9.1				
Elected by faculty	2	9.1				
Appointed by the Bishop	1	4.5				
Appointed by chancery	1	4.5				
Method not stated	5	22.7				
1b. Do you consult them individually on school problems?	13	59.2	8	36.2	1	4.6

ment of school finances."<sup>2</sup> This development will take place, Monsignor McManus asserted, "when the clergy becomes more aware of their limitations as financiers and of the great, untapped resource of lay ability and experience in financial matters."<sup>3</sup>

In a recent national study of Central Catholic high schools,<sup>4</sup> several specific questions about Lay Advisory Committees were posed. The questions and the replies are presented in Table I. The questionnaire was mailed to 340 schools listed in *The Catholic Directory* as

central Catholic high schools. Replies numbered 194 (56.47 per cent), of which 136 conformed to the definition of a school designated central by the Bishop, with administration and funds under diocesan or multiple-parish control.

The data reveal that Lay Advisory Committees had been organized only twenty-two schools (16.2 per cent). The majority of the schools (111 or 81.6 per cent) do not have such an advisory group.

Board members are generally selected by the bishop, pastor, or the principal. Two schools indicated lay advisors were elected, although no details were offered. Five of the schools indicated that they had a school advisory committee, but failed to specify how members were appointed.

To evaluate the effectiveness of the Lay Advisory Committee where administrators indicated that the committee had been appointed, a question was further asked, "Do you consult them individually on school problems?" The replies indicated that even personnel ap-

(Continued on page 182)

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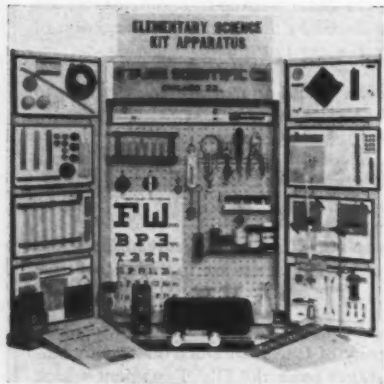
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# BOOK REVIEWS

**Virgin Mary, Queen of Poland.** By Marian Helm-Pirgo (Polish Institute of Arts and Sciences in America, 145 E. 53 St., New York 22, 1957; pages 32; price \$1.35 postpaid.)

Historically speaking, France has given the devoted Marian admirers its Lady of Lourdes, Mexico, its Lady of Guadalupe. In our own day we have been tremendously attracted to Our Lady of Fatima. Many other countries have the destined privilege of Our Lady's special patronage among which Poland stands proudly with her lofty nationalistic idealism of devotion to Mary under the title of the Virgin as Queen of the Polish Crown.

The writer, Marian Helm-Pirgo, in commemorating the three-century old pledge and acceptance of Our Lady as Queen of Poland by King Jan Casimir, presents to posterity an illuminating historical essay under the title of *Virgin Mary, Queen of Poland*. It is a rich and authentic view of historical events in which Poland accepts the Virgin as its Queen. In the space of only thirty well-written pages, the author skillfully confines episodes such as the battles of the Polish nation against its long-term enemies, culminating in many great losses in defense of the nation's faith and of western ideals. In these historical trials, so the author depicts, Poland nurtured its soul in self-sacrifice and in extreme devotion to true values. As a result, this tortured country found its potent source of spiritual strength and encouraging hope in times of danger and distress in its historical veneration of the Queen of Poland.

This historical essay is very timely, not only for the staunch believers of Poland, the Bulwark of Christianity and likewise of Europe, but for the universal reader, as well. In the face of present events of Poland since the Yalta agreements and its aftermath, the latter will note how firmly Poland preserves her ancient traditions in spite

of the most extremely acute persecutions and martyrdom. This pamphlet binds closely both nationally and religiously, Poland's centuries-long traditions. In a large measure, however, the essay consists of the historical background out of which the wide-spread cult of the Virgin Mary of Poland evolves.

The essay firmly upholds the Marian devotion and is worth our perusal. It is a continued inspiration to extend the devotion to the Holy Mother within territories dedicated to her. We have here again another stepping stone in the panorama of Mariology so dear to the Catholic world.

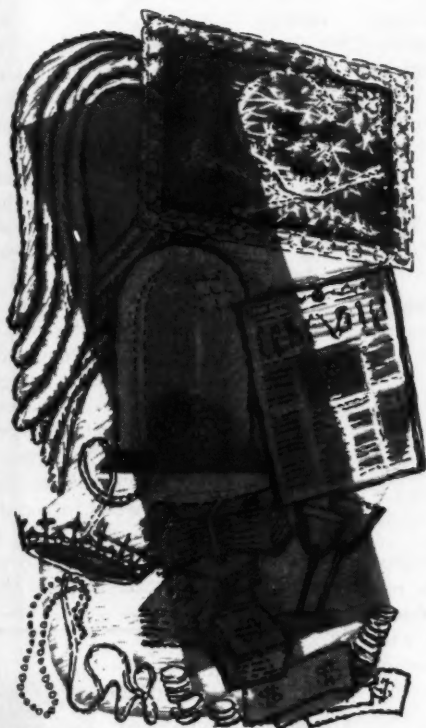
SISTER MARY VIRGINETTE, C.S.S.F., Immaculate Conception Convent, Lodi, N. J.

**A Short Dictionary of Mathematics.** By C. H. McDowell, Introduction by Henrietta O. Midonick (Philosophical Library, New York, 1957; pages xiii + 63; price \$2.75).

One wonders how a book like this makes its way to the book market when there is so little to be said for it and so much to be said against it. In the first place there is no identification of the author with any college, university or industrial firm; there is no indication of scholarship or fitness to write a book. With no apparent reason for their inclusion the first six pages which are termed "Introduction" (and which might well have an explanation) present a synoptic, sketchy and unsatisfying history of mathematics.

Part I proposes to present definitions of mathematical terms usually associated with arithmetic and algebra. The list of terms defined agrees fairly well with the alphabetized lists in indices of standard works dealing with these subjects. There are however some notable omissions, e.g., approximate numbers, cancellation, consecutive integers, extremes (of a proportion), inconsistent equations, odd number,

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perimeter, quadratic formula, radian, and others.

Another glaring deficiency in a book which purports to be a dictionary is a failure to define terms or defining them incorrectly or without reference to the field of mathematics, e.g., discriminant, factorial, quadrant.

In Part II which aims to define terms in the realm of plane geometry and trigonometry, much the same criticism holds. Also there are many terms included which are not concerned with geometry of the plane but with spherical and solid geometry.

In conclusion the reviewer feels there is no case for the book's *raison d'être*.

SISTER HELEN SULLIVAN, O.S.B., Ph.D.,  
Department of Mathematics, Mount St.  
Scholastica College, Atchison, Kans.

**Physical Education: Student and Beginning Teaching.** By Clyde Knapp and Ann Jewett (McGraw-Hill Book Co., 1957; pages 303; price \$4.50).

An excellent book for the student who wishes to make a career out of the teaching of physical education or for the administrator who wishes to get an over-all view of the problems involved in a modern physical education program, this text covers the professional education of the teacher with the competences needed, getting acquainted with the school and community, observation of pupils and of teaching methods, making lesson plans and planning units, extra-class programs and duties outside of the department, appraisal of pupil progress, steps in finding a job as a teacher of physical education, planning the first lesson, planning routine procedures, and experimentation on the job.

This would be an ideal book to use in a course on physical education. The authors have insight into the many questions in the mind of the beginning teacher. They answer these problems with such thoroughness that the book becomes an invaluable aid to the beginning teacher of any subject. In the elementary school, many teachers find themselves called upon to do the work of a physical education teacher. Such teachers would welcome information on the re-

sponsibilities involved if they are to discharge them with fairness to the children. Three sample teaching units and two sample lesson plans are included. Information about certification, contracts and changing jobs add to the practical value of the book for the beginning teacher. Growth on the job is discussed.

Outcomes are affected by the philosophy on the operating level. The authors bring out that the purpose of physical education is to prepare teachers to provide sound guidance and direction for young people and therefore, content and methods must be selected according to pupil needs. The physical educator should be equipped to help students meet their needs of security, independence, feelings of adequacy, acceptance, recognition, respect, love, friendship, success, and self-expression. Teachers should know how to perceive and assess these needs. The physical educator has a large role to play in fulfilling pupil needs for satisfying group relationships. At all times, the teacher must make use of expert teaching devices and alter

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NAOMI GILPATRICK

**Children's Art Education.** By Es-

telle Hagen Knudsen and Ethel Medill Christensen (Charles A. Bennett Co., Inc., Peoria, Ill., 1957; pages 208; price \$4.80.

The authors have most appropriately subtitled this book "A Modern Teaching Aid." Here is a manual for classroom teachers as well as for art instructors, consultants, or supervisors. Slanted more to the practical than to the theoretic side of art teaching it does not, however, omit a survey of basic psychology and a discussion of the frame of reference desirable in present day elementary art education. No attempt is made to supply a text sufficiently detailed or comprehensive for use in teacher training courses, rather the authors attack directly the problems of the teacher as she works with children. Nevertheless as a companion for such standard texts as Lowenfeld's *Creative and Mental Growth* or Mendelowitz's *Children Are Artists*, *Children's Art Education* could be most practical in such college courses.

Basic in any art philosophy which points toward child development are the two pairs of ideas: process and product, and intelligence and emotion. Most art educators consider the art of young children important as process or behavior rather than as product or work of art, an expression of what the child feels rather than what he sees or knows. These expression patterns are clearly associated with the mental patterns or developments of various age levels. By the end of the sixth grade (or the beginning of junior high school) the working process has become less important than the work produced and the whole psychology of art teaching changes color. In other words the intelligence becomes more dominant as art begins to integrate what is learned with what is felt. Expert assistance in gradually leading up to this phase so that the changeover will be accomplished without casualty to the child's creative abilities is the chief function of this "modern teaching aid."

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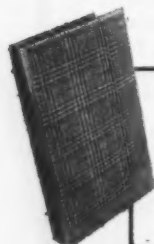
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SISTER ESTHER NEWPORT, S.P.

Art Dept., St. Mary-of-the-Woods College, Indiana

#### Early Adolescent Art Education.

By Carl Reed (Chas. A. Bennett Co., Inc., Peoria, Ill., 1957; pages 205; price \$4.80).

This book might well be considered the sequel to *Children's Art Education* reviewed above for it takes up the problem where the other left off. The art course of the junior high school (grades seven, eight, and nine) should be designed on an entirely different basis from that of the previous grades. If it is merely an extension of the elementary program it fails to consider the great change in attitude and interests which come about in the early- and preteenage years. The junior high school pupil is in a class by himself. In fact he can hardly be classified at all. His development is most unstandardized. Boys and girls of the same age group may range from prepubescent children to quite mature young ladies and gentlemen. The teacher must be aware of and expect great variations in physical and emotional maturity in groups and even in the same individual. Great patience and understanding are required to make the necessary quick adjustments to the great range of unexpected emotions.

Taking full cognizance of the problems of the pupil, the teacher, and the course of study, Mr. Reed attempts a sane and well balanced solution. Necessarily the solution is not simple and must embrace all sorts of factors and viewpoints from the conservative or realistic to the so-called modern or non-objective. The book discusses the role of the teacher as teacher, as artist, and as leader. It examines the student himself with his uncertainties and wavering powers and then proposes a program outline of great flexibility

(Continued on page 183)

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# AUDIO VISUAL EDUCATION

## Make Your Own Slide Sets

*By Brother E. Ignatius, F.S.C., Ass't Director of Novices, Ammendale Normal Institute, Beltsville P.O., Maryland*

**A discussion on the practical use of photographic slides as instructional aids, with a few suggestions regarding ways and means to make slide sets on a restricted audio-visual aids budget.**

BROTHER JOHN had devoted the religion class of Vocation Month's first three Fridays to lessons and discussions on married and single life in the world, the diocesan priesthood, and the religious life of priests and Brothers. Today, the last Friday was reserved for a talk on his own way of life, that of the teaching Brother. And what an interesting and informative presentation it was! A discussion period followed. It pleased Brother when a barrage of questions from his listeners kept him going full speed till the period's closing bell rang. Inquiries, he noticed, ran along the usual line: How old must I be to enter the novitiate? What kind of life is led there? Is much time devoted to study? What about sports? Any manual labor? and so on. From past experiences, Brother expected such questions and had all the answers ready. He wondered afterwards if any vocational seeds had been sown. Only God knew, but the teacher was optimistic. Already some students of former years had entered the Brothers' novitiate, diocesan seminary, and various religious communities. He hoped and prayed that his present flock would be so favored.

### **The Need for Audio-Visual Aids**

Meanwhile, other Brothers in the school were, like Brother John, speaking vocationally to their respective students and hearing the same questions. Their verbal answers were satisfactory, but each Brother was conscious of an incompleteness in his presentation, with nothing graphic to depict more vividly than words the highlights of the Brother's novitiate life. There were photographs and clipped pictures on the bulletin board and some vocational literature on the teacher's desk. These aids were good but inadequate to create a truer mental impression of the real life. Would not a motion picture or a color slide set delineate the novitiate program more realistically? It was agreed they

would, but how was it possible to procure either, or both?

This general problem presented more than a local difficulty. Brothers had discussed it in schools throughout the province. The provincial was definitely interested. At least one conference was devoted to the problem during the annual retreats when vocations were discussed. In time a provincial committee was formed to study various types of audio-visual aids for their vocational recruiting potentialities. These efforts progressed under the vocational director's aegis. It was his responsibility to integrate all such provincial school activities with his own, yet without hampering the individual initiative of local teachers. Each school's faculty, under the principal's direction, was encouraged to exercise its zeal and enthusiasm along lines most likely to produce best results in that particular school.

### **Teacher's Example Not Minimized**

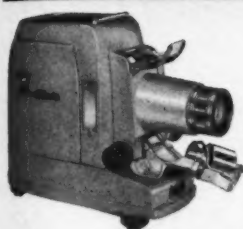
The necessity of prayer, sacrifice, interesting lessons conscientiously prepared, and the teacher's Christ-like example, was not minimized, but rather emphasized as first on any list of effective vocational recruiting aids. A call from God is a grace and supernatural means must be employed to foster it. But natural aids, too, should receive consideration. Our Lord Himself often employed them to impart supernatural life. Every sacrament, we know has a *necessary* sensible sign. He called Himself the Good Shepherd, Light of the World, and frequently alluded in His parables to such things as a tiny mustard seed which became a great tree to make His meaning clearer. Natural aids have their place in vocational recruiting, also. What part then, were motion picture films, slides, pictures, and exhibits to play in classroom and school vocational projects? It was the provincial committee's job to answer that question and the writer's to investigate and report on the production and costs of motion pictures and slides.

The "movie" and slide information was obtained by personal calls at the studio of one educational film

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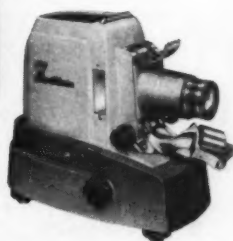
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*First Vows. Six novices kneel with their master of novices before the Blessed Sacrament and pronounce their first vows at the end of an eight-day retreat. (Photo: The author)*

producer and the branch office of another. A professionally filmed color-sound movie to run about twenty screen minutes, it was learned, would cost approximately \$1,000.00 per minute, or \$20,000.00. A shorter film was considered inadequate. A longer one would leave no time open for discussions or questions during a 30-40 minute period. Obviously, this price was beyond our budgetary limitations. The understanding producer was willing to concede a point and outline

what could be done on a smaller budget. Even with that concession granted nothing could be done because sufficient funds for such a project were not available.

The film idea is excellent and was not abandoned but merely deferred for consideration later, if and when funds for its production became available (Note: Two Brothers of the Sante Fe province recently completed a 16mm. documentary color film on the Christian Brothers work in the United States after months of travel to various parts of this country where their confreres conduct schools.)

The other studio queried about production costs for a 100-slide color set asked \$3,000.00 to \$5,000.00 for the job. The price would include a synchronized sound recording. There is no doubt that each slide filmed by the producer would be a technical and artistic masterpiece. A liberal educational discount was offered, but even so, the quotation was far beyond reach and, of necessity, could not be accepted.

### The Decision to Make Our Slide Set

Yet a slide set was wanted and it was decided to make our own, if possible. At the time, no Brother in our province with sufficient 35mm. color slide experience and equipment was available. A talent search among our Brothers, however, led to the discovery of an "advanced amateur," Brother James Albert of the St. Louis province, who was doing graduate work at Catholic University, Washington, not far from the



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Ammendale Novitiate. "Novitiate Life" was the subject selected for first consideration and Brother James gladly accepted the invitation to produce it, as time could be spared occasionally from his studies. This writer had drawn up a script and production schedule and Brother James, armed with equipment and blessed with plenty of "know-how" made several trips to the Novitiate and shot some beautiful indoor and outdoor

*Holy Week. Novices are shown chanting Matins and Lauds on Holy Thursday morning according to the restored liturgical rites. Rev. Francis G. Driscoll, Chaplain, presides. Two junior novices act as his servers. (Photo: The author for Washington (D. C.) Catholic Standard.)*



scenes. Plans called for a story picturing the novitiate program in its normal, 'round-the-year setting with posed or staged shots reduced to a minimum, rather than a stiff, formal hurried job done in a day or two which results in posed, artificial situations that lack the freshness of naturalness and spontaneity, and completely misses certain seasonal activities. The solemnity of Holy Week, the joy of Christmas, gorgeous autumnal outdoor settings are all missed, if the film is done on two or three spring days; or in mid-summer. Incidentally, professionally filmed sets mount in cost when photographers are commissioned to spend days throughout the year on the job, but the finished set is more representative.

The spring and summer phases of "Novitiate Life" progressed satisfactorily until Brother James was transferred to Notre Dame University in his home province. The project was brought to a momentary halt, but not abandoned.

### Script Writer Doubles as Photographer

The writer, at the same time, was working on a set of black and white still pictures for exhibit and album use but with a camera not equipped for 35mm. film. A suitable slide camera was donated, and the script writer doubled up as photographer, recommenced the project and completed sufficient master slides for a set of general interest. It was intended to follow through later with additional extra slides for lectures

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on particular phases of novitiate life, such as Reception-Vows ceremonies, Holy Week, Christmas, etc.

Duplicate sets of slides (*never* circulate originals; some of your very best may be lost or damaged) were made and sent to three schools at strategic points in the province. Another set was sent to the Rome Mother House. Annually each province throughout the world sends to Rome a representative to make what is called the Second Novitiate. It is customary for each delegate to describe before a general assembly his province's religious and educational activities. An illustrated lecture is far more inspiring than one purely verbal. When Second Novices from our province return, it is customary for them to report their experiences at the next annual retreat. One such Brother remained in Europe for post graduate art courses. Adept with a camera, he returned with a color slide set of exquisite beauty, depicting places visited and people met during unhurried travels. Naturally, this artist's knowledge of highlights and shadows, composition, color harmony, and contrast revealed itself in the slides. The pictures were far more enlightening and entertaining than mere words ever could be, no matter how eloquently spoken.

The Ammendale general sets sent to the schools have proved quite helpful to Brother John and his confreres in visualizing as well as describing novitiate life and in creating more accurate impressions of it in their listeners' minds.

### Other Uses of the Set

The set is also used for special groups who spend an organized day of recollection at the novitiate. An illustrated lecture shows these visitors what life around the calendar looks like to the novice. Visiting days for relatives are limited to four a year. By means of the slides, the folks are informed of activities that transpire between visits. Postulants find the views quite helpful during orientation time and when they are briefed on

*Lourdes Shrine. This shrine is a symbol of the Christian Brothers' devotion to Mary. It was constructed by them from chunks of slag left at an abandoned iron smelter in the neighborhood.*  
(Photo: Brother James Albert, F.S.C.)



special ceremonies. Because classes change each year, the present novices are able to see how altars, shrines, bulletin boards, etc., were decorated or arranged by their predecessors. Here slides are particularly helpful in depicting special ceremonies, like those of Holy Week, and the vestments and furnishings needed by the celebrant and other participants.

Some of the color slides have public relations value. A few of them have been sources for publicity prints, but the conventional black-white negative must first be made from them. However, regular black and white film has also been shot in the 35mm. camera. It cost around a dollar to convert one color slide to black-white whereas a whole roll, thirty-six exposures, of regular black-white film can be purchased for less than that. For publicity and exhibit prints a 4x5 press camera is now used. Some newspapers accept 4x5 contact prints. If enlargements are desired, the standard 8x10 print is much sharper ordinarily than one blown up from a 35mm. strip.

### Periodic Revisions

Slide sets, like science textbooks, need periodic revisions. If cars, trucks or fashions of yesteryears show, boys recognize the old landmarks. Our aim is to shoot typical scenes rather than spot news, to obviate the trouble and expense of repeating the filming annually. Whenever possible, keep cars out of the

scenes, or anything else that will "date" them too soon.

A new liturgical altar installed in the novitiate chapel several years back replaced the antiquated highly ornamented "gingerbread" altar that had served so well for half a century. The change dated all sanctuary scenes. They were refilmed in the new setting. Likewise, during 1956 Holy Week another series of slides was made to record observances celebrated according to new liturgical regulations. Black and white prints made from some of these color slides were used by our archdiocesan newspaper, *The Catholic Standard* (Washington, D. C.), for a full page picture story in its Passion Week issue.

### Procedure

Granted the availability of suitable photographic equipment and a qualified photographer to use it, the question is: How shall filming a slide set proceed once the story is determined? The answer is that procedure will depend on whether script and photography are to be done by the same or different persons. If the latter condition exists, it is advisable that the script writer have some technical knowledge of photography and that the photographer be apprised fully of what the writer has in mind and hopes to accomplish with the slides. Sympathetic understanding of each other's aims and problems will be more conducive to attaining the ideal than if each is required to guess what the other fellow's intentions are.

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*Manual labor. Brother G. Patrick, teacher of Latin at the Christian Brothers' Junior Novitiate, Ammendale, Md., is a skilled apiarist. He is shown working at the hives after class hours. (Photo: Br. James Albert, F.S.C.)*

If the script man will not handle the camera, let him write a sequence as he would expect a lecturer to deliver it, then check off which actions and subjects in the sequence are to be filmed. For instance, a half-hour's script might run along key ideas like these: John Smith arrives at the novitiate and is greeted at the train (or car, bus, plane) by his future classmates. He receives a hearty welcome from them and their Master of Novices.

Here are some dramatic situations in the very first scene. The script writer must determine whether John is to be shown arriving at the station or airport, on the novitiate grounds or at the building door. Will a particular shot be a long view, medium or close-up? Will John be stopped for formal poses or photographed candidly while all the action is really transpiring? Suppose John is a bit nervous and his facial expression shows it? or, that novices flock all around him and hide the subject partially or completely? Would it be better to wait until John is settled down, briefed about the pictures, then stage the arrival when time and weather conditions are most propitious? Our practice has been to take the real action as it transpires; thus shots are more spontaneous and natural and in their actual settings. Some of them are staged, too, for better lighting and composition.

#### **Avoid Anachronisms**

But in staging avoid anachronisms. Like showing John arriving at the airport on Washington's birthday when trees are devoid of all leaves in late winter. You forgot to get the house welcome, so you stage one several weeks later when trees on the grounds are heavily leaved. Audiences will wonder how in the matter of an hour such an extraordinary outburst of nature occurred. You have made a "White Christmas" set but forgot to show decoration of the tree and want

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to include that, in July. It can be done by placing an evergreen branch just within the slide's border with realism added by showing a novice hanging a Christmas ornament on it. You forgot to close the nearby Venetian blind completely and leave clearly visible through the window pane some swimmers basking in the summer beside the nearby swimming pool. Closing the shade would have done the trick; or raising the camera to exclude people outside, then overexposing the outer scene which would make it look like the woods after a heavy snowfall. The "arrival" shot could be made by keeping the background clear of all verdure and filming John with the novitiate door behind him.



*Part of a room full of novices viewing color slides which depict the Brothers' Philippine missions. The scene is at Ammendale, the projectionist is Brother A. Francis, director of La Salle High School, Bacolod, Philippine Islands. (Photo: The author)*

Scene 2 calls for a tour around the grounds with a novice known in novitiate parlance as Postulant John's "guardian angel." Will the pair be snapped traveling around the park, viewing shrines and other points of interest? or, will they be lined up before shrines and pictured formally? Would the picture be more natural and lifelike if both were doing something: conversing, saying a little prayer, or just walking by?

Other scenes call for views of John participating in various chapel daily exercises and those particular to certain feasts and liturgical seasons. He is shown at study, doing manual labor, taking recreation, enjoying Christmas, Easter and other seasonal activities, engaged in sports, and as a participant in entertainments and other events of deep human interest. Our slide set ends with cemetery views to remind all who see it that there are great eternal rewards promised by God to all who serve Him well and persevere to the end in His grace and service.

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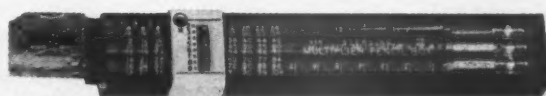
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briefing beforehand all persons selected to play a key role in the project either before or behind the camera. Organized rather than haphazard efforts will then characterize the work at every step with commensurate results. Let the script writer call the shots—it is his story—and clearly indicate the purpose of each picture, if necessary, to cameraman and cast, but give the lensman plenty of leeway to exercise his initiative, artistry and skill. He knows the potentialities and limitations of available equipment under particularly working conditions and whether certain “dramatic” shots proposed by the writer are practical or possible. Give the photographer plenty of time. If the writer is

the hurry-up-and-get-it-over-with type for which the cameraman has neither taste nor enthusiasm, he may politely refuse the writer's invitation, or accepting it, his “done all at once” slides will hardly depict a typical nor representative story as will one carefully planned and filmed by a project team which sees eye to eye on all phases of the story and allows sufficient time to produce a set with which makers and viewers will be thoroughly satisfied.

#### Ammendale Slide Set Work of Several Years

It has taken several years to film the Ammendale set, which though now fairly complete is not yet definitive, nor hardly can be. Dated slides must be replaced every few years with modern counterparts and transparencies that were considered good enough in their day have given way to better shots made under more ideal filming conditions. Brothers who have been doing similar work in other provinces and in other schools in our own province have contributed slides which give the Ammendale story a truly universal flavor because it includes views of schools conducted by the Christian Brothers in many parts of the world, though some foreign slides are black and white transparencies microfilmed from photographic prints. It is thus possible to arrange at short notice illustrations for almost any kind of a vocational lecture whether it be on novitiate life in general, or, in particular some phase of it dealing with the liturgical year, sports, religious exercises, missions, etc.

#### Writer Doubles as Photographer

If the script writer is also doing the photography, the task is considerably simplified. He need only outline his script, know which pictures are wanted and proceed to film them as suitable occasions or ideal conditions arise. He knows when real novitiate news is “breaking”—a distinguished visitor arrives unex-

*Hobbyist. Brother E. Basil, organist and choirmaster, builds model railroad and street cars as a hobby. He is examining a few models before giving them a trial run at Toy Town which is set up each Christmastide in the junior novitiate building at Ammendale. (Photo: The author for NCWC Picture Service.)*



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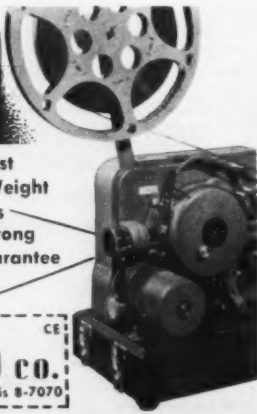
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pectedly, a storm or blizzard calls for extraordinary manual labor, and the like—and is on hand to record it. If he is on the novitiate staff, so much the better. He is then no stranger to the novices who are less camera-shy as a result and can be briefed quite conveniently when necessary. Whether ceremonies like pronouncing vows occur during early morning, or a St. Patrick's Day entertainment is conducted in the evening, or there is a field meet on a midsummer Saturday afternoon, he is on hand to film anything worthwhile. Personal acquaintance with the superiors and chaplain assure him of their hearty cooperation and sympathetic response to his efforts, consequently deep peace of mind assures him of optimum results through ability to concentrate better on making satisfactory pictures. There is no great difficulty for him to return to the scene of operation when an occasional slide proves unsatisfactory—and even the best of cameramen come up with a “dud” now and then—for a retake, if that be possible.

### Make Extra “Shots”

A wise plan is take more than one shot of some important scenes which cannot be retaken, or of those which required elaborate preparation. If the bishop or archbishop comes to offer Solemn Pontifical Mass, to bless a new shrine, or for some other special event, slides made of the action must be right the first time. When such historic occasions require chapel flash shots, His Excellency's permission to make them is first requested. It is usually granted but the photographer is expected to be reasonable. Follow the example of official professionals who know what to take and when to retire. For public events which attract very important persons and large audiences to auditoriums, banquet halls or outside sites, the ubiquitous cameraman is taken for granted and works unmolested. Most celebrities are quite gracious in posing for pictures or allowing candid shots by any considerate photographer who customarily observes the rules of politeness. Small fry might like to “throw their weight around,” but truly great personages are quite condescending and will understandingly “hold it” for “just one more.”

### Adequately Equipped

This paper's limitations preclude technical discussions of photographic equipment and films, or of offering suggestions for taking pictures. It has been assumed all along that an experienced photographer adequately equipped and who knows most of the tricks of the trade is available to the school or religious community which plans to make its own color set; perhaps may even be a member of the community or school faculty. Professional studios will certainly offer superior craftsmanship. They are entitled to remuneration commensurate with rich experience and valuable equipment brought to the job and results obtained from the combination. But many schools lack funds for such a job. This should prove no detriment if someone among the com-

munity or school personnel is available who can use, or very easily learn to use, a moderately priced camera and its accessories. If such a person be not available, there might be within call a talented advanced amateur who would gladly assist with such a project.

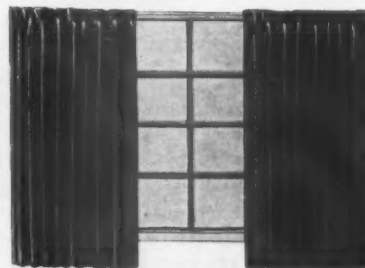
Is it overoptimistic to hope that future audio-visual aids courses will include instruction on how to use slide cameras as well as discussions of ideas and photographs generally as major visual aids? Perhaps one requirement will be to shoot one roll of color film as a small set of slides as an assignment. The set would include specimens of natural and artificial lighting, fast and slow exposures, inside and outside scenes.

Were a photographic talent inventory taken of proficient amateurs with a record of outstanding published pictures, the names of many priests, and Sisters would appear in the first quintile. Perhaps many readers of this article have seen the superb photography of Fathers V. J. Veilleux, W. F., whose African mission pictures at the White Feathers' Vistarama exhibit were so outstanding; Francis P. Dineen, S.J., Woodstock College, producer of exquisite color pictures of the Mass; Patrick O'Donnell's *Glenmary's Challenge*, human interest shots which almost talk; Augustus O. Reitan, C.S.Sp., whose views have done so much to enliven the pages of his *Holy Childhood Annals*; Brother U. Alfred provincial, Christian Brothers San Francisco province, sponsor of that province's

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illustrated vocational magazine, *Contact*; and Maryknoll Sister M. Chaminade, co-author of *Crusade, The Story of the Bible*, to mention only a few. There are others expert in highly specialized types of photographic work required in hospitals, laboratories, observatories, on explorations, etc. Our present discussion excludes this phase of practical photography which requires special training and unusual skill with complex and costly equipment.

### Conclusion

It is difficult to evaluate whatever good the slide sets have achieved vocationally and otherwise, but reports from the field, at home and abroad, are sufficiently encouraging to conclude that time and expense put into the project were not spent in vain. From some of the projection transparencies, a set of twenty 5x7 exhibit color prints has been made which briefly summarizes the novitiate story. The pictures are mounted in four neatly labeled panels and are still in service after several years' use. A sheet of clear plastic protective covering prevents finger marking, dust stains,

and premature depreciation. The set has been used in public exhibitions but its principal purpose is to supplement the slide set and remain on view as a reminder after the slides have been projected.

From other color slides, black and white negatives have been made to produce standard prints for publicity and bulletin board use, but the changeover is slow and expensive. A press camera is now used for album and newspaper photographs. Its 4x5 negatives yield contact prints sufficiently large for engravings and "blows up" of any desired size that bring out detail sharply and clearly. Portraits on the larger size may be retouched more conveniently when this is desired.

It is fondly hoped that some honor and glory has accrued to the good God through use of these vocational aids. Those engaged in Operation Photography will have felt amply rewarded if a single aspirant to their way of life acknowledges that the slides and pictures he viewed back home were at least a contributing factor in his decision to leave the world and follow Christ as a religious educator.

### High School "Cats"

(Continued from page 139)

St. Martin's Abbey Chapel, and proceeded to startle everyone—monks and students—with the enthusiasm and sincerity of their sung-prayer.

### Response

There were visitors that morning. They went away awed. A tape recording was made of the whole affair, and a neighboring Benedictine Abbey heard the tape, sent enthusiastic comments, and started hinting to students in its own high school about what the "cats" at St. Martin's had done. Diocesan papers expressed interest, magazines said their pages were open for stories. A tape was made for radio transmission, and in the weeks that followed, people in Olympia, Washington (where St. Martin's is located) and Seattle and Tacoma and Port Angeles, all heard the Gregorian Schola of St. Martin's High. And there was a concert given, a Gregorian concert, for a group of musicians in the Olympia area. All this, mind you, was the work of teenagers—members of a much maligned generation.

### The Future

And the future? Well, the "cats" are happy, but not cocky about their success. Right after the Mass three of them, the "Prior," "Sub-Prior," and "Master of Novices," went out to play for a teenage dance, swinging from Gregorian to rock and roll with no

trouble at all. They like both, each in its proper place. And they really like Gregorian now too—as perfect music for God's house. Then plans were laid for their next appearance. They are now hard at work preparing to sing the Propers for the Feast of the Ascension, Baccalaureate Day at St. Martin's. Then, when those of them who are not seniors, return next Fall, the Schola will pick up again and face a year in which they plan to take over from the monks once every month. Candidates are presenting themselves for membership. The "Master of Novices" has his hands full scrutinizing these "vocations." Membership will be restricted, and members will be admitted only by majority vote of the Chapter; for the future is too important, says the teenage "Master," to permit any "lugs" to get into the outfit and so spoil it.

Such is the story of the genesis of St. Martin's Schola. In some ways it seems unfortunate that it got started so late in the year. Then again, perhaps it took a year of more active and intensive participation in the Mass for this idea to grow. The grace of God worked slowly. It is all just one more proof, though, of the only contention that, given the chance, the laity—the young laity especially—will gladly and heartily take their rightful part in God's worship. These boys are not seminarians. They are laymen, and, so far as they know, intend to remain such. They are very real, very down to earth, very much modern teenagers. But they love God, even though they do not talk about that much. They prefer to show it in action. That is what brought their Schola into being!

## MIRACLE in the Classroom

By John E. Braslin, Director of Curriculum Materials, Teaching Film Custodians, Inc.

FIVE YEARS AGO Mr. Bryan Foy produced the motion picture, *The Miracle of Our Lady of Fatima*, for Warner Bros. Pictures, Inc. This film was shown in theaters throughout the country. It was acclaimed for the authenticity and sincerity of its dramatization of the Blessed Virgin's apparition to the three children in the little mountain village of Portugal. Now, through special permission of Warner Bros. Pictures and the cooperation of the Catholic Audio-Visual Educators Association (CAVE) with Teaching Film Custodians, Inc. (TFC), a 20-minute classroom excerpt of the feature-length film has been made available for use in Catholic schools. (The full length one hour and forty minute feature is released on 16 mm. film by Warner Bros. through Films Incorporated.)

The classroom excerpt of *The Miracle of Our Lady of Fatima* is a 16 mm. sound motion picture prepared by the staff of TFC with the advice and assistance of the Reverend Michael F. Mullen, C.M., vice president of CAVE, and colleagues of Father Mullen at St. John's University, Brooklyn. Father Mullen also collaborated in preparing the accompanying teaching guide to the classroom excerpt. An evaluation is to be made by the New York CAVE committee under the chairmanship of Sister Mary Gratia, R.S.M., of Mercy Junior College at Tarrytown, N. Y.<sup>1</sup>

### Basis of Film

The film is based upon the memoirs of Sister Mary Lucy of the Dolors, the sole survivor of the three children to whom the Blessed Virgin appeared at Fatima. It presents a genuine and moving reenactment of the appearances of Our Lady of the Rosary and her messages to the world through Sister Mary Lucy and her cousins, Jacinta and Francisco Marto. All of the events in the picture and much of the dialogue—in particular, the messages of the Blessed Virgin—are presented exactly as Sister Mary Lucy recorded them for the Most Reverend Dom Jose Alves Correia da Silva, Bishop of Leiria, Portugal. The excerpt contains all the essential material related to the apparitions of the Virgin; only the incidental story line used in the full-length feature is omitted.

### Cooperative Program

The preparation of this 20 minute classroom film marks the beginning of a cooperative program inaugurated this year by CAVE and TFC to provide

more effective audio-visual materials for Catholic education. In addition to evaluating available films and filmstrips on religious education, another major aspect of the CAVE program is its cooperation with producers of audio-visual aids in the preparation of other approved materials for the parochial school curricula.

Referring to the newly inaugurated project with TFC, Father Mullen stated: "CAVE anticipates great advantages to Catholic education resulting from its cooperation with the theatrical motion picture industry through TFC. The classroom excerpt of *The Miracle of Our Lady of Fatima* is one of the fine examples of the work Hollywood is capable of producing, and Warner Bros. Pictures is to be commended for its permission to use the excerpt of this film in Catholic schools." Mr. Stanley McIntosh, Executive Director of TFC and Director of Educational and Community Services of the Motion Picture Association of America, commented: "We welcome the opportunity to work with CAVE in the development and furtherance of methods of instruction through the motion picture medium in the Catholic schools of America."

### An Educational Services Organization

Teaching Film Custodians, Inc. is a non-profit, educational service organization of the theatrical motion picture industry. It is sponsored by the member companies of the Motion Picture Association of America, Inc., Eric Johnston, President: Allied Artist Pictures Corporation, Columbia Pictures Corporation, Educational Pictures Corporation, Loew's Incorpo-

A scene from the classroom version of the film.  
Photograph courtesy of Warner Bros. Pictures, Inc.,  
producers of the full-length feature:  
*The Miracle of Our Lady of Fatima*.



<sup>1</sup>This will appear with other film evaluations in the November issue. CAVE's regular evaluation pages are replaced in this October issue by the present article, "Miracle in the Classroom," and will resume in November.



rated (MGM), Paramount Pictures Corporation, RKO-Radio Pictures (a division of Teleradio Pictures, Inc.), Republic Pictures Corporation, Twentieth Century-Fox Film Corporation, Universal Pictures Company, Inc., and Warner Bros. Pictures, Inc.

Organized in 1939, TFC makes available for school use selected short subjects and excerpts from feature motion pictures produced by participating member companies of MPAA. The selections are based upon the advice and recommendations of educators. The TFC program is carried on without profit to the producers or to the educational agencies cooperating in the implementation of this service. Films selected and prepared for school use are licensed by TFC only to schools and colleges for long-term rentals at fees to cover costs of preparation and distribution.

### Research and Experimentation

To date TFC has distributed more than 50,000 reels of films to motion picture libraries serving schools in all parts of the country. It has also contributed to research and experimentation in such projects as educational film production techniques, testing programs in audio-visual methods of instruction and new types of classroom motion pictures. Among the projects to which TFC has contributed are: The Motion Picture Research Project, Yale University; the Commission on Motion Pictures, American Council on Education; and the Curriculum Enrichment Program in Rural High Schools, Nebraska State Department of Education.

The policies of TFC are controlled by a board of directors comprised of the following distinguished educators: Mark A. May, chairman, director, Institute of Human Relations, Yale University; Arthur S. Adams, president, American Council on Education; Frederick H. Bair, formerly of the New York State Dept. of Education; Stephen M. Corey, dean, Teachers College, Columbia University; Royal B. Farnum, formerly executive director, Rhode Island School of Design; Willard E. Givens, formerly executive secretary, National Education Association; William Jansen, superintendent of schools, New York City; Jay B. Nash, executive secretary, New York State Association for Health, Physical Education and Recreation; Roy E. Simpson, superintendent of public instruction, State of California; and A. L. Threlkeld, former superintendent of schools in Denver, Colorado and in Montclair,

New Jersey. Kenneth W. Clark, vice president of the Motion Picture Association of America, represents participating member companies of the Association on the TFC board.

The 20-minute excerpt of *The Miracle of Our Lady of Fatima* is now available to schools and colleges at rental fees of \$60.00 for a three year period or \$70.00 for five years for black and white prints. Color prints will also be made available on a five year license basis at \$190.00 and \$150.00 for a three year period. Schools wishing to obtain prints for daily use may rent them from their nearest college film library at a nominal daily rental fee. Information concerning rental sources and availability of prints, as well as free copies of the teaching guide to the excerpt of *The Miracle of Our Lady of Fatima*, will be sent by TFC upon request. Inquiries should be addressed to Teaching Film Custodians, Inc., 25 West 43rd Street, New York 36, N. Y.

### Our Religious

(Continued from page 126)

May we here add something from Sister M. Julie's translation of the Letter of St. Ignatius of Loyola on the virtue of obedience. "Our de-Christianized civilization is calling for a necessary reaction to restore the respect due to certain human values repudiated by naturalism. By exalting the cult of obedience, the Letter of St. Ignatius pays homage to some Christian realities that the Church cannot allow to remain unknown. The spirit of independence that flows from the self-seeking pragmatism of our contemporaries causes, as Pius XII has affirmed, the most formal detriment to the full flowering of religious vocations.

"The Letter of St. Ignatius puts before our eyes the true conception of Christian perfection. The essential place that obedience occupies in Christian perfection does not require any mutilation of the true personality. Indeed, it rather engages our spiritual faculties to bring to realization with the help of grace a supernatural ideal which ennobles them by subjecting them to faith. The abnegation demanded by this vital act that surpasses nature excludes neither the free gift of the will nor the approbation of the judgment. Religious obedience is in every respect opposed to a passive automatism."

### Lay Advisory Committees

(Continued from page 160)

pointed or elected to existing committees were not regularly consulted on school related problems. Only twelve administrators (59 per cent) indicated that they consulted the Lay Advisory Committee members individually on any problem. Eight administrators answered that they did not consult the Lay Advisory

Committee members individually. One administrator did not reply to the question. If the value of the Lay Advisory Committee is contained in the experience and interest they bring to the situation and in their professional skill and training, the evidence would indicate that these assets are infrequently employed for the betterment of the school. The apparent reluctance of school

administrators to avail themselves of professional assistance may account for the limited progress some schools demonstrated in the various phases of business administration evaluated in this study.

The Lay Advisory Committee represents a new approach to securing increased professional advice and direction in the management of

(Continued on page 184)

## Book Reviews

(Continued from page 169)

and breadth. Assuming that junior high school art is a cultural terminal for most pupils, Mr. Reed has given a tone of finality to his subject matter that might not otherwise be justified. He is not primarily concerned with producing artists but his program allows for the probability that some such may emerge from it. He treats art education as reasonable work for normal healthy children—not as therapy for psychiatric problems.

Besides the expected discussion of equipment and supplies there are chapters on public relations, evaluation, and visual aids useful to any teacher.

The obvious worth of the book is enhanced by an experience record in a wide range of professional competence. Mr. Reed, at present associate Art Supervisor of New York State, is one of the brilliant younger leaders in American education.

SISTER ESTHER NEWPORT, S.P.

Art Dept., St. Mary-of-the-Woods College, Indiana

**The Saint Anthony Sunday Missal** (Notre Dame Publishing Co., New York, 1957; pages 392; available in two bindings).

In his encyclical letter *Mediator Dei* (On the Sacred Liturgy), our Holy Father Pope Pius XII stressed the importance of the faithful's participation in the Holy Sacrifice of the Mass:

It is therefore desirable, Venerable Brethren, that all the faithful should be aware, that to participate in the Eucharistic Sacrifice is their chief duty and supreme dignity, and this not in an inert and negligent fashion, giving way to distractions and day-dreaming, but with such earnestness and concentration that they may be as closely united as possible with the High Priest, according to the Apostle: 'Let this mind be in you which was also in Christ Jesus' (Phil. 2.5).

*St. Anthony Sunday Missal* is presented to the faithful to help them do just this. This missal is printed and compiled by the Conventual Franciscan Fathers at St. Anthony's Basilica in Padua. It has been translated into English by the Very

Rev. Method C. Billy, O.F.M. Conv., Professor of Sacred Liturgy for many years at St. Anthony-on-Hudson, the Conventual Franciscan Major Seminary at Rensselaer, N. Y. Father Billy is a competent authority on the Mass: its prayers and actions. He has complemented the work of his brother Franciscans at Padua, the compilers of the *St. Anthony Sunday Missal*, by translating it into modern, reverent English.

Besides the Masses for every

Sunday of the year and those of the more solemn feastdays of the Church, this missal also has the Mass and novena to St. Anthony, the Wonderworker. Also included in this pocket size missal is an assortment of prayers and devotions (daily prayers, Communion prayers, Stations of the Cross, the Rosary, etc.) to help the faithful to live more fully the life of prayer. *St. Anthony Sunday Missal* contains the new liturgical changes of the Church which became effective

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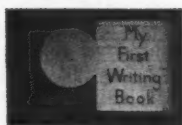
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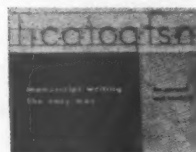
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(Continued from page 182)

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<sup>1</sup> Robert J. Maher, *Policies, Regulations, Procedures to Assist the Secondary Schools*, op. cit., p. 18.

<sup>2</sup> William E. McManus, "Financing Catholic Education," *Catholic School Journal*, LI (April 1951), 140.

<sup>3</sup> Ibid.

<sup>4</sup> Brother Leo V. Ryan, C.S.V., "A National Study of Business Management in Central Catholic High Schools" (unpublished Ph.D. dissertation, Saint Louis University, Saint Louis, Missouri, 1958).

## Book Reviews

(Continued from preceding page)

January 1, 1956, concerning the Passion of Our Lord on Palm Sunday and also the Prefaces for dif-

ferent holydays. Printed in large bold black type, the *St. Anthony Sunday Missal* is easy to read. The rubrics of the Mass are printed in red, as in the Latin missal used at the altar. An attractive Franciscan artistic touch is added in the expressive line-drawing illustrations cleverly intertwined with the ini-

tial capitals of the Introit of each Mass. These little sketches succeed admirably in capturing the leading theme of the Gospels of the Sundays and the Feasts. Altogether, as attractive and convenient a pocket-missal as one may hope to find, it deserves a hearty welcome and a wide distribution.

REV. OWEN BENNETT, O.F.M.Conv.

## INDEX TO ADVERTISERS

Code No.	Page
1 Allyn & Bacon, Inc.	176
2 American Seating Co.	127-128
3 American Technical Society	168
4 American Corp.	148-149
5 Association of American Railroads	116
6 Bell & Howell	Cover 4
7 Bentley & Simon, Inc.	164
8 Benton Review Publishing Co., Inc.	161
9 Better Vision Institute, Inc.	117
10 Binney & Smith, Inc.	118
11 Bro-Dart Industries	166
12 Sister Mary Francine, S.S.C.	167
13 Cincinnati Pencil Co., The	177
14 Crestcard Co.	123
15 Farrar, Straus & Cudahy, Inc.	165
16 Fearon Publishers	173
17 Fides Publishers	160
18 Folger, Stephen Lane	184
19 Follett Publishing Co.	159
20 Forse Manufacturing Co.	179
21 Gruber Mfg. Co.	174
22 Halverson Specialty Sales	175
23 Hand-Gienic	164
24 Harcourt, Brace and Co.	112
25 Harwald Co., The	178
26 Jam Handy Organization	172
27 Keyboard, Jr.	168
28 Lippincott, J. B., Co.	161
29 Lohmann, The E. M., Co.	161
29 Mason, Au & Magenheimer	158
30 Mentzer, Bush & Co.	178
31 Moore, E. R., Co.	155
32 New American Library	169
33 Noble & Noble, Publishers, Inc.	122

Code No.	Page
34 Notre Dame Publishing Co.	111, Cover 2
35 Palmer, A. N., Co.	183
36 Pentron Corporation	129
37 Pflaum, Geo. A., Publisher, Inc.	163
38 Plymouth Press, The	130
39 Radio Corporation of America	121
40 Regina Press	158
41 Sadlier, W. H., Inc.	124
42 Salesian Missions	164
43 Silver, Burdett Co.	122
44 Society for Visual Education, Inc.	171
45 Stansi Scientific Co.	162
46 Wagner, Joseph F., Inc.	Cover 3
47 Waverly Films	184
48 Weathercraft Co.	184
49 Webster Electric Co.	120
50 Wilcox & Follett Co.	168
51 Wrigley, Jr.	119
52 Zaner-Bloser Co.	162

## Index to Audio-Visual News

A-V 11 Piano Lessons from TV	119
A-V 12 Coronet Films Issues 1957-1958 Catalog	119
A-V 13 Skippy and a Good Breakfast	119
A-V 14 A New Set of Science Filmstrips	119
A-V 15 How A-V Aids Are Used Effectively	120
A-V 16 Using Good English: Filmstrips for the Grades	120
A-V 17 Stereophonic Tape Recorder Offered by Webster of Racine	122

## Index to Supplies and Equipment

SS&E 1 Hand Safety in the Kitchen	129
SS&E 2 American Type Founders Offers Floor Plans for Offset	129
SS&E 3 Have a Mimeographed Newspaper	129

## Service Coupon 28-2

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Consult the INDEX TO ADVERTISERS or code number of product or service on which you desire further information. Simply encircle the code number or numbers below and mail this coupon.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52

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